



~~History~~ I

Section 7

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# MISSIONARY DISTRICTS AND THEIR BISHOPS

## I. AT HOME

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EASTERN OREGON: Rt. Rev. Dr. Robert L. Paddock.  
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OKLAHOMA: Rt. Rev. Dr. Francis K. Brooke.  
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PHILIPPINE ISLANDS: Rt. Rev. Dr. Charles H. Brent.  
SALINA:  
SAN JOAQUIN: Rt. Rev. Dr. Louis Childs Sanford.  
SOUTH DAKOTA: Rt. Rev. Dr. Hugh Latimer Burleson.  
SOUTHERN FLORIDA: Rt. Rev. Dr. Cameron Mann.  
SPOKANE: Rt. Rev. Dr. Herman Page.  
UTAH: Rt. Rev. Dr. Paul Jones.  
WESTERN COLORADO: Rt. Rev. Frank H. Touret.  
WESTERN NEBRASKA: Rt. Rev. Dr. George A. Beecher.  
WYOMING: Rt. Rev. Dr. Nathaniel S. Thomas.

Though not a missionary district, the Panama Canal Zone has been placed under the care of the Rt. Rev. Dr. A. W. Knight.

## II. ABROAD

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BRAZIL: Rt. Rev. Dr. Lucien L. Kinsolving.  
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MEXICO: Rt. Rev. Dr. Henry D. Aves.  
SHANGHAI: Rt. Rev. Dr. Frederick R. Graves.  
TOKYO: Rt. Rev. Dr. John McKim.

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**HIS CHRISTMAS DINNER**

*"Is there no one to tell ME about the Christ Child?"*

# The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW  
OF CHRISTIAN MISSIONS

ARTHUR S. LLOYD, Editor

CHAS. E. BETTICHER, Associate Editor

VOL. LXXXII

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No. 2

## THE PROGRESS OF THE KINGDOM

**T**HE February number of THE SPIRIT OF MISSIONS is given to that great company of young people in the Church who constitute the Sunday-school Auxiliary. The help which this Auxiliary has given to the Church's work of extension has been increasingly valuable. The expectation is that the magazine will be used to push its interest in the Church's Mission to establish a real civilization.

The young people will be inspired by the letter from our Presiding Bishop which greets them as they open the magazine. His invitation cannot be ignored, for it appeals to the best in us. It will mean most to the bravest, because he asks us to help the weakest.

Let the boys especially consider the man who wrote it. He has spent his life doing what he invites the young people to do. Find if you can a man whose record you would rather have for your own when you have grown to his age. Think what a fine thing it is to have all men know that through all one's life one has stood for high ideals. He has used every year to help other people over the hard places. This is the man who challenges you to use Lent for other people's benefit.

The first question that anybody must answer when he really means to work is: What is it all about? What am I doing this for? And the answer for the Christian must be that which every good American should respond to with all his heart: "I must work so that I may help the other man to have a chance." Each one will do this as he practices self-denials in Lent in order that he may make an offering at Easter.

### This Side of the World

The stories in the magazine will illustrate this. Bishop Beecher tells how foundations are being laid for Christian civilization in Nebraska. If one could go there one would see what splendid things the people are doing towards making our country great. However, they are making a hard fight, not only for themselves, but for the rest of us. We can lend a hand to help them have the Church's ministrations till they get things in order for themselves.

Archdeacon Steel tells us something about the children in Cuba, and that reminds us of the efforts the Cubans are making to establish free institutions. Think how long they fought for

their liberty! All Americans know that healthy and clean boys and girls are the security of the State. The little children in Cuba are as fine as can be, yet in many places when the boys get to be about twelve years old they begin to deteriorate, and this is because everything is against them. That it need not be is shown in those who are sent away to school. These grow up to be as fine men as in any country. If all lived under the same conditions that young Americans are accustomed to there would be no such waste.

Archdeacon Mellen has been in the thick of it all during the dreadful days in Mexico. He could tell us about young men and women who will help Mexico to realize its ideals after peace has come; and he would tell us that their reliability and good character are due to the training they received in the schools that the American Church provided. There are multitudes of children in Mexico who want to learn how to help, but they cannot unless someone teaches them.

**The Other Side of the World** It is so far from here to Wuchang that if it were not for people like Miss Hutchins we might easily think there was nothing in common between the people there and ourselves. Fortunately for us, she reminds us that the children in Wuchang can suffer just like other children. But she reminds us of something else which makes us almost ashamed. They have nobody to help them when they suffer, just because those who love them do not know how. It is some consolation to think that Americans have gone to help them and to teach others how to help. It is really a pleasure to remember that our self-denials in Lent help to make this possible.

It is heart-breaking to think of the kind of place the sick children have to stay in. Let us see what can be done

about it. Certainly those children do not have a chance.

Of course we all want to help by our own efforts, but sometimes young people especially can help by enlisting those who can do what they themselves cannot do. In Paris, before the battle of the Marne, as an officer was coming out of church, a small boy pressed a piece of paper into his hand and ran away. When the officer opened it he read: "We must not despair; France cannot be beaten." Hurrying after the boy he asked where the paper came from and was told that for two days and nights the mother and sisters and old grandmother had been writing such notes and he had given them to the men as they passed.

That boy could not fight, but he could put a right spirit in grown-up men. Every boy can do that, and he may be sure that every "grown-up" who can be made to understand how much he misses in not being able to see in such stories as these the opportunity to give children a chance, will be grateful some day to the one who showed him.

**H**ERE is the record by dioceses which the Sunday-school Auxiliary made last year in its effort to help.

**The Lenten Offering** The five dioceses and districts which lead are: first,

North Dakota—which thus maintains its place of honor held for a number of years—with a per capita record of \$1.12. Honolulu jumps from fourth place to second. Pennsylvania stood second last year but this year drops to third. Montana stood third last year. It is interesting to note that these four also held the first four places last year, Honolulu simply changing from fourth to second place, and further, that although Pennsylvania is now in the third place, the average offering is two cents more per child than it was last year. Western Michigan comes fifth,



coming up from seventh place of last year, and has an offering of a little over sixty-six and a half cents per child.

The record of Alaska is interesting because the splendid sum of \$209.30 was received from seven schools, but there is no accurate data as to the number of scholars, and therefore it is impossible to tell just where Alaska does stand.

The list showing the relative standing is as follows:

**Above Sixty Cents**

(1) North Dakota, (2) Honolulu, (3) Pennsylvania, (4) Montana, (5) Western Michigan, (6) Pittsburgh.

**Sixty to Fifty Cents**

(7) Bethlehem, (8) Missouri.

**Fifty to Forty Cents**

(9) Vermont, (10) Minnesota, (11) Los Angeles, (12) Dallas, (13) Salina, (14) Eastern Oregon, (15) New Hampshire, (16) Indianapolis, (17) Kentucky, (18) Delaware, (19) Connecticut.

**Forty to Thirty Cents**

(20) New Jersey, (21) Milwaukee, (22) Texas, (23) Michigan City, (24) Rhode Island, (25) Arkansas, (26) Easton, (27) New York, (28) Newark, (29) Colorado, (30) Lexington, (31) West Virginia, (32) Southern Florida, (33) Maryland, (34) Erie, (35) Western Missouri, (36) South Dakota, (37) South Carolina, (38) Kansas, (39) Central New York, (40) Georgia, (41) New Mexico, (42) Duluth, (43) Nebraska, (44) Olympia, (45) North Carolina, (46) Albany, (47) Southern Ohio, (48) West Texas, (49) Quincy, (50) Harrisburg, (51) East Carolina, (52) Arizona, (53) Western New York.

**Thirty to Twenty Cents**

(54) Eastern Oklahoma, (55) Sacramento, (56) San Joaquin, (57) Chicago, (58) Massachusetts, (59) At-

lanta, (60) Western Massachusetts, (61) Western Nebraska, (62) Alabama, (63) Tennessee, (64) Utah, (65) Iowa, (66) Marquette, (67) Southern Virginia, (68) Washington, (69) Oregon, (70) Mississippi, (71) Michigan, (72) Western Colorado, (73) Fond du Lac, (74) Spokane, (75) Louisiana.

**Below Twenty Cents**

(76) Ohio, (77) Florida, (78) Long Island, (79) North Texas, (80) Porto Rico, (81) Maine, (82) Oklahoma, (83) California, (84) Asheville, (85) Virginia, (86) Idaho, (87) Wyoming, (88) Springfield.

The man at the top is always envied, but he generally gets there by working a little harder than the man next to him, and through knowing a little better what he is trying to do. Brave men always congratulate the winner, but there is no reason why the same man should win every time. The one who understands best and works the hardest will be at the top this year. But remember, North Dakota will be hard to beat! Those young folk have got the habit.

Certainly the Church is to be congratulated on the inspiration and example of this work of the children.

**T**HIS year's cover comes to us from Saint Luke's Mission, Satchaket, in the Tanana valley, Alaska.

**Our Cover** One of the most interesting, and certainly one of the

most pleasing qualities of the natives of Alaska is the loving devotion with which the grandmothers serve the children. *Sitsu* is the precious treasure-house of many stories. As the Church goes to village after village it is all the more encouraging to see these veterans in life's struggle, themselves finding the way and leading the little children into the Kingdom of God.

# THE SANCTUARY OF MISSIONS

**A** BOY was born 'mid little things,  
Between a little world and sky,  
And dreamed not of the cosmic  
rings

'Round which the circling planets fly.  
He lived in little works and thoughts,  
Where little ventures grow and plod,  
And paced and ploughed his little plots,  
And prayed unto his little God.

But, as the mighty system grew,  
His faith grew faint with many scars;  
The cosmos widened in his view.

But God was lost among his stars.  
Another boy in lowly days,  
As he, to little things was born,  
But gathered lore in woodland ways,  
And from the glory of the morn.

As wider skies broke on his view,  
God greated in his growing mind;  
Each year he dreamed his God anew,  
And left his older God behind.

He saw the boundless scheme dilate,  
In star and blossom, sky and clod;  
And, as the universe grew great,  
He dreamed for it a greater God.

—*Sam Walter Foss.*



## THANKSGIVINGS

**W**E thank Thee—  
For the children all over the  
world who are being brought to  
a knowledge of Thee.

For the life and work of Henry Lan-  
ing, Missionary Physician. (Page 116.)

For the means given the Church to  
save the lives of little wanderers.  
(Page 85.)

For the upbuilding of a spiritual life  
as the direct result of the kindly care  
of the physical. (Page 117.)

For the joyous spirit of play which  
children possess the world over and  
which is so often the point of contact  
between the missionary and the child.  
(Page 111.)

For the opportunity given children in  
the homeland to serve others. (Page 80.)



## INTERCESSIONS

**W**E pray Thee—  
That the children who are  
born with a narrow horizon may,  
with their growing outlook, have an in-  
crease of faith.

That grace and wisdom may be given  
to those everywhere who interpret Thee  
to children.

That the way may soon be opened  
for the completion of the hospitals at  
Wuchang, China, and Tokyo, Japan.  
(Page 85.)

That the hospitals and missions  
throughout the world may be reinforced  
with workers and means for the better  
service of the children of all lands.

That the children at home may realize  
more and more that the gift of self is of  
more value than the gift of money.



## For the Children of the Church

**O** LORD JESUS CHRIST, who  
dost embrace children with the  
arms of Thy mercy, and dost  
make them living members of Thy  
Church; give them grace, we pray Thee,  
to stand fast in Thy faith, to obey Thy  
word, and to abide in Thy love; that  
being made strong by Thy Holy Spirit  
they may resist temptation and over-  
come evil; and may rejoice in the life  
that now is, and dwell with Thee in the  
life that is to come; through Thy  
merits, O merciful Saviour, Who with  
the Father and the Holy Ghost livest  
and reignest one God, world without  
end. *Amen.*



## For Missions

**O** GREAT LORD OF THE HAR-  
VEST, send forth, we beseech  
Thee, laborers into the harvest  
of the world, that the grain which is  
even now ripe may not fall and perish  
through our neglect. Pour forth Thy  
sanctifying Spirit on our fellow Chris-  
tians abroad, and Thy converting grace  
on those who are living in darkness.  
Raise up, we beseech Thee, a devout  
ministry among the native believers,  
that, all Thy people being knit together  
in one body, in love, Thy Church may  
grow up into the measure of the  
stature of the fulness of Christ;  
through Him Who died, and rose again  
for us all, the same Jesus Christ our  
Lord. *Amen.*

—*Bishop Milman.*

Camp Thankful,  
Missouri.

Jan<sup>y</sup> 2, 1917.

Attention! Soldiers of the  
Children's Missionary Army!  
Steady along the line there!  
Halt!! and Think.

Your Army is not  
quite forty years old, yet  
out of its Missionary guns it  
has shot three and one-third  
millions of dollars into the  
Missionary Treasury. And  
this last year \$187,000.00.

Now, - Steady along the  
line there, all! Make  
ready! Take aim! Fire!  
And shoot \$200,000.00 and  
a little more into the Treasury  
this year. Then we can  
change Headquarters into "Camp  
Thankful", & I shall be glad  
and proud -

Your Commander-in-Chief,

Paul Dutton



CHINA'S APPEAL

*"They wind light-colored worsted into their pigtails to make them stand out straight like this"*



RUNNING AFTER "FOREIGN TEACHER"

## PRECIOUS JEWEL AND THE BEGGAR BABY

*By Grace Hutchins*

The Church General Hospital, Wuchang, China, which will take the place of Saint Peter's Hospital for men and the Elizabeth Bunn Memorial Hospital for women, is attracting special attention just now owing to the campaign for new buildings. Miss Hutchins, who had four years' experience as a missionary under Bishop Roots, is the chairman of the Woman's Committee which has been formed for that purpose, and we are glad to present the following article from her.



**P**AO CHU or "Precious Jewel" came tottering in through the hospital gate over a year ago. She was a little four-year old, covered with sores, exhausted by a raging fever and all alone! Dr. James and Miss Dexter were not sure that she would live, but she did. They made investigations, and found that the child was not wanted by her relatives. She was only a girl, and there were too many girls in the family already! Some one had cared only enough to send her in through the gate

with the hope that some foreigner would take care of her. So Dr. James decided to keep her as her own child. Some day when she is old enough, Pao Chu will go to Saint Hilda's School. Meanwhile she enters into all the life of the hospital and goes about with a happy little smile. She comes solemnly to morning and evening prayers. She sings with the other children in the wards, picks up their toys for them, and tries to amuse the little newcomers who are homesick.

One day there was a small newcomer named Yen Sen. His mother was a beggar, and was bringing up the little boy in the school of beggars. She



THE LITTLE GIRL IN THE CENTER IS  
PAO CHU

would drag him along the street by the arm, teaching him how to run after *rickshas* and how to ask for money. He could hardly walk because he was so small. There came a day when he could not walk at all. When they brought him to the hospital, it was found that he had a tubercular bone. Now, after a year's treatment, Yen Sen is learning to walk again. It is a tottering, uneven walk, but he comes with a beaming smile and is so pleased with himself that everyone smiles back at him. He looks like an Italian child with his big brown eyes and rosy cheeks. Dr. James and Miss Dexter hope that the "beggar baby" will not go back to begging when he leaves the hospital. Perhaps there will be some way of keeping in touch with him, so that he may go to a mission school and have a Christian education.

Another little friend of Precious Jewel's is Ta K'ang. He has been in the hospital many, many months, lying on a Bradford frame and smiling at all the visitors who come into the children's ward. He is so thin that there doesn't seem to be much left of him but his smile. He sings hymns with the other children, and when a visitor comes in, he asks politely, *Chin chias wo men t'sang sz*; "Please teach

us to sing." On sunny afternoons he and the other children who are on frames are carried out into the little damp courtyard in the centre of the hospital. The sun does shine down into that courtyard for a few hours in the afternoon. The children like to be there and greet all who pass by with a cheerful, "How do you do?" and other joyful attempts at English words. When the sun goes down, the water-coolie and the *ricksha* man come and carry the little patients back into the children's ward.

The Children's Ward! But not a big, bright, airy room, with many windows and spotless walls and floors. The three little rooms look more like prison cells, each with one little window, barred with iron. The bars are for safety at night, because the hospital is set down on the ground and thieves could easily get in. The floors are not of the smooth linoleum that is so easy to keep clean, but are of splintered wood. The walls are dirty with the dirt of Chinese ages. It is dirt that crawls out, and no amount of scrubbing will keep those walls clean.



A LITTLE CRIPPLE ADOPTED AT THE  
HOSPITAL



"IF YOU STOP FOR A MOMENT TO TAKE A PICTURE"

The rest of the hospital is no less a disgrace than the children's ward. There is neither heat nor plumbing in the present building. It is an old Chinese house which will be torn down as soon as something better can be built. And so plans have been drawn for a new, modern hospital that will be adequate for the medical work in that great district of Central China. Fifteen cents will build one cubic foot in that new hospital. Two thousand dollars will build one of the new children's wards. Surely there are friends of children who will give, in order to make possible the work that relieves suffering and opens doors of opportunity.

The boys at Boone University and the girls at Saint Hilda's School—both of which are quite near—are a contrast to the little sick children in the hospital. Thanks to two of the medical staff, the boys and girls of the big schools are kept in such good health. The two doctors give of their time and strength generously to keep epidemics from spreading and to see that our school children do not reach the sad physical condition of many

boys and girls in China. If it is worth while to care for the helpless little cripples, it is just as worth while to watch over the health of hundreds of well children. And it is most important to train older Chinese boys and girls to be Christian doctors and nurses, who will go out in their turn to care for their own people.

Who are these little children whom the doctors and nurses serve? It may not mean very much to us, here in America, that Precious Jewel and the Beggar Baby have been cured in a mission hospital. But to those two little people themselves it means everything! As our missionary doctors and nurses bend over the children's beds, there is one word written in their hearts—"Inasmuch." It is the *Christ* Whom they see in the little child.

**Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world . . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.**



IN FRONT OF GIRLS' SCHOOL, BONTOC, P. I.



# THE NOISE OF THEM THAT SING

By Blanche E. L. Massé



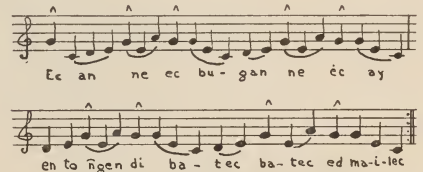
AN Igorot boy who came to Sagada on a Sunday for the first time in his life went home to Bag-nen (an out-station of the mission) and made an attempt to give his teacher some description of the queer "noise" he had heard when he was in the church. He recognized that the singing *was* singing (not being of a critical disposition he must have enjoyed it very much) but the "noise" he could neither understand nor explain was the loud humanum of the Estey organ, which he thought was the humming of a very big man!

What a wonderful symphony a hymn tune must be, listened to from the point of hearing of an Igorot who has never previously produced more than four or five musical notes!

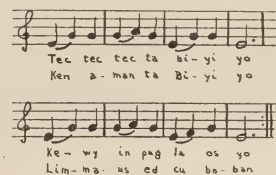
The Igorots are fond of music. They have music of their own, although they seem to have no native word to describe it other than the very expressive word meaning "noise" or "sound". In truth they need no other word than that. Their instrumental music is made on a *gausa*, or gong. The beating of the *gausa* provides the music—*i. e.*, the "noise"—for their dancing and also calls attention to the fact that they are holding a festival or *caniao*. They have some small wind instruments too, made of bamboo, which they pipe with the nose; and by splitting the end of a bamboo tube, they make a twangy noise, something after the order of the Jew's harp. If there is such a thing as cubist music, it must be the noise of a multitude in the mountains, beating their gongs, and clapping their wooden

shields with their spears. Just as there is monotony about the beating of a gong kept up for whole days at a time *ad libitum*—and to us *ad nauseam*—so there is also a lack of variety in their vocal music, and they will repeat one phrase over and over again, louder or more gently as their energy ebbs and flows.

Some of their customs are described in their songs. For instance; an Igorot child has been told by her mother that she is to make a certain marriage. Now, some Igorot girls have minds of their own and even inclinations to follow them, and although it is the custom of young Igorots to obey the words of their elders, it is also the way of young women the world over to be coy and not to appear too ready to follow the path laid out by the wise. This song tells of the proposed match, of the heroine's distaste thereof, and of her plan to put off the evil day until she shall be grown up!



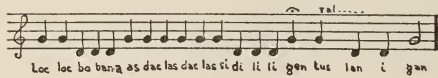
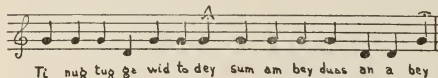
The words sound to us a good deal like nonsense but they are not. The Igorots, however, do have real nonsense songs—just syllables strung together and without any more meaning than "Hickory Dickory." Here is one:



## The Noise of Them That Sing

This same scrap of music (sic) is used with various words; the children when playing tag will pretend that they are butterflies chasing each other and for this occasion they sing words about the butterflies of one town who choose their mates, in contrast to the butterflies of another town who choose merely their parents-in-law.

One of their most melodious "chanties," and one which has a regular rhythm, is the one sung at night time by the Igorot girls after they have retired to their dormitory huts. It tells of the "bogy man" who went by only yesterday, and he is a fearful personage, dressed in black, and not to be treated without proper respect:



Let us hope that the savage "bogy man" is soothed by their charming song, and that their nights may be undisturbed by further horrors!

When they come to the mission the children soon show that they love to sing, for when they learn the Lord's



ELIZABETH OF BONTOC

Prayer (in their own language) they sing it, or chant it rather, to a very plain song which consists of three notes and which sounds very Churchly. Their voices are rough and husky and their ears are not very sensitive at first, when they are new to the ways of education, but they learn quickly and it is a rare thing to have a boy or girl in school who cannot sing rather nicely. These new Christians sing the music for the Church service on Sunday and at Vespers every day in the week, and of course they sing a great deal of other music, besides, for entertainments and practice. We acquired one or two stringed instruments for the school, and we borrowed some, too, and the children began to practice most enthusiastically so that they might become an orchestra of Mountain Minstrels. They showed remarkable powers of concentration while struggling over the mysteries of guitar and mandolin; they could all practice in the same room and at the same hour, at different music and in various keys. Their own indifference was equalled only by that of the music, but this practice hour was a time of trial for all who were not actively employed in the band. Some of the youngsters have persevered. One plays the violin very well and another has accomplished "The King of Love" with both hands on the organ.

When the children in the school dormitories sing after their evening prayers, they sing with a will and with a good courage:

God bless this house from roof to floor,  
The Twelve Apostles guard the door  
And four good Angels watch our bed,  
Two at the foot, two at the head.

If it be true that music is the greatest of all arts, and the only one that man can take to Heaven, then we shall be glad that so many of our Igorots can sing the praises of Him who did open the Kingdom of Heaven to all believers.



CHAPEL OF THE GOOD SHEPHERD, BRIDGEPORT

## THREE GLIMPSSES OF WESTERN NEBRASKA

*By the Rt. Rev. George Allen Beecher, D.D.*

### *I. A Night on the Prairie*



**N**EARLY a quarter of a century ago, while a missionary at Fort Sidney, Nebraska, I was called fifty miles to visit a family

who lived in the North Platte River valley. I drove a rather fractious team of horses, and took with me a fine big Newfoundland dog, "Othello," who could not understand English because he had been trained by a German master. Othello was a genial companion, and a warm "foot mat" in cold weather. I had not reached my destination before dark, so I turned aside from the trail and made camp for the night. There was not a house nor an-

other living soul within a radius of ten miles. I picketed my horses, placed my blankets in as comfortable a spot as I could find on the open prairie, and stretched out with Othello lying at my feet. I was perfectly contented and soon fell asleep.

I suppose it may have been only a few minutes, though it seemed as if I had slept a long time, when Othello began to growl and fuss very much, finally springing to his feet in a furious rage and running some distance into the dark with savage mien. I called him back, but that was the last of any sleep for me. I could not see them, but I could almost feel the very teeth of the native coyotes as they moved from point to point on the near-by hills, keeping up their continuous chorus of shrieks and yells. It seemed at times—of course it was only my imagination—that they would take a nip at my blankets and bark in my



THE CHURCHFULL AT OGALALLA, WHICH GREW FROM TWO

very ears. Poor old Othello was more vexed than was necessary, but he certainly did talk German to those wild beasts all night long!

When daylight came, I found myself in a veritable habitation of prairie-dogs. I had been warned that usually the prairie-dog towns were the most likely abode of the hated rattlesnakes, and so I immediately made a speedy effort to get out of there. There may have been at least one or two snakes but I saw about one to every step I made until I could get my horses hitched to the buggy and could get in with Othello and drive on.

Well, I tell this story simply to bring the history of the Church's work down to the present day. The very spot where I made my camp that lonely night among the coyotes and prairie dogs, is not more than a mile from where the chapel now stands in the town of Bridgeport, Nebraska. All the land in this valley is under irrigation and the barren soil has been made most fertile. And the Church has kept pace with the growth in popula-

tion. We have our fifty communicants in Bridgeport and this fine little chapel all paid for. Bridgeport has about a thousand inhabitants. We have a fine Sunday-school of over forty children. On one of my recent visits to Bridgeport I confirmed a young girl, whose mother was one of the seven children in the family I went to see twenty-five years ago, when Othello and I slept on the prairie among the coyotes. This is the way the Church on the frontier brings the Message before it is too late. The father and mother and all the children of that same family were baptized, and when the bishop came, the parents and the two oldest children were confirmed. Those were such happy days of service.

## *II. From Two to a Churchfull*

Ogalalla is a small town on the main line of the Union Pacific Railroad in the western part of Nebraska. In the early days, it was the largest shipping station for live stock in this country. The range cattle were driven



SOLITARY RANCH-HOUSE ON THE NEBRASKA PRAIRIE

from the big "round-up" to this point, and it was for many years a famous resort for the so-called "cow-punchers" of the plains. Twenty-five years ago, when I first began to visit this pioneer town, there were not more than about 250 people there. The excitement of earlier days had entirely disappeared, for the land had been taken up by new settlers in smaller tracts and the cattle ranges were all farther west and north. It was always my custom to visit every house in the town and make inquiry as to the Church relationship in each household. My first visit to Ogalalla was rather discouraging. There was not a communicant of our Church in the town. The people were not at all interested in having the services of our Church, and very few cared for the services of the two or three communions they already had in the town. There was a Methodist church, a Congregational church, and a Roman Catholic church. I secured the use of the Methodist church for the first service. It was necessary for me to clean the church, fix all the oil lamps, and build the fire. It was late in the fall of 1892, and the weather was very cold and disagreeable. There were two people present. One was a woman whom I afterwards learned was a communicant, and the other was an old confederate soldier who kept a hardware store in this little frontier town.

He was a regular old-time Southern Baptist. It was largely through him, however, that I was able to keep up the regular monthly service at Ogalalla for nearly twelve years. I do not believe he ever failed to be in church at the time of the service. There is not a child in the town who does not know Mr. Bradley. He was the first candidate for confirmation. We used to worship in a little old frame building which was a saloon in the early days. We now have a fine church, all paid for, and the picture will show what a promising group of young people has been brought into the Church as the result of faithful and persevering effort. There are now forty communicants in Saint Paul's Church, Ogalalla, and most of them are children "come to years of discretion" whom the Church has fostered and trained.

### *III. Building for the Future*

Twenty-two years ago Western Nebraska was practically an unexplored and barren field of vast areas of untilled prairie land. Houses were few and far between, as soon as one left the line of the railroad. It was difficult to reach the homes of the first settlers, and there were very few inland towns or settlements. One could scarcely help feel-



#### BISHOP GRAVES AND HIS MISSIONARY PARTY

*The musicians are on the wagon in the background to the left. It is interesting to note that one of them is Mr. Haig, a brother of the present commander-in-general of the British army*

ing that it was a useless expenditure of time and money to make these long trips in wagons through the burning sun and choking dust and driving hot winds, in order to minister to just a few isolated people who had planted themselves away out in these vast wastes of country. There was not even a school-house to hold service in, and we would often gather the people from the surrounding country and preach to them in private homes. The little town of Gering, situated at the foot of what is known as Scotts Bluff, about fifty miles down the river from old Fort Laramie, was one of the first post-offices and settlements in this part of the old missionary jurisdiction of "The Platte," of which Anson R. Graves was the first bishop. We used to drive through this district each month—200 miles—with a little black team and covered buggy, taking an extra man along to drive the pack wagon with tent and necessary equipment. We sometimes took a few young people who were good singers, so we had quite a company. In the picture you can see Bishop Graves

seated in the front, holding the lines, while Mrs. Beecher and I are in the foreground, with that same German dog who kept me awake all night on the prairie. In the background are the musicians. The pack wagon is also visible. This picture was taken in Gering, Nebraska, in the fall of 1894. There were then about 100 people in the town. There was no railroad within fifty miles. Gering now has about 1500 inhabitants, and we have a fine little chapel there. The solitary ranch-house in the picture was the home of a young English settler, our stopping place for the night. We now have seven mission stations in this part of the district, with three workers resident in the field. There are more than 100 children receiving the instruction of the Church.

In the early days, the missionary drove from Sidney, 200 miles, to minister to the scattered communities. Now, we have five chapels all paid for and one beautiful new rectory, and the Church is trying to educate the children for useful citizenship.



ARMOURED TRAIN ON THE WAY TO CUERNAVACA

## SNAPSHOTS OF MEXICAN CHILDREN IN WAR-TIME

*By the Venerable A. H. Mellen*



**H**ERÉ is a picture I took of an armoured car such as is very often used on the railroads in Mexico. The reason this picture has any interest for you is the fact that the soldiers live inside of this car. And under its roof live their families. There are many little children who travel about the country in this way, and I can assure you that it is not a very happy or a very comfortable home for them. This particular car was in a train on which I traveled over a beautiful mountain road to the City of Cuernavaca.

It is very common for the Mexican soldiers to take their families with them when they go on long marches. I have often seen them marching through the streets of the city, and along behind come the mothers, and all of them have heavy bundles to carry, and many of them have little babies hung over their backs.

I am sure you will be glad to see a few of the pictures taken by Dr. Aves, the bishop's son, who is the missionary doctor in the hospital at Nopala. Once a young man was brought to the hospital sitting in a chair, but the chair was fastened on his father's back and the poor old man was carrying his son, and had come a long, long way to ask for the help of the good doctor at the hospital.



BOYS LINED UP IN FRONT OF NOPALA HOSPITAL

Most of you know how boys look who go to a military school and have fine soldier-suits and learn how to drill with real rifles. Here is a picture of a country school in Mexico which is a sort of a military school. The boys are drawn up in line in front of

the hospital in Nopala. This picture gives you an idea of what the front of the hospital looks like as well as the fine memorial chapel close by it.

The Hooker Memorial School for girls was closed for a year or more after the revolution began, but all of the last year it has been as full of girls as it could hold, and a nice jolly lot of girls they are. The services in the room we call the chapel are always nice and hearty and interesting, and several of the girls were confirmed at the last visit of the bishop. One of the girls who has finished the course of study expects to come back next year and be one of the teachers.

In the month of June there was some uncertainty as to what was going to happen, and it was thought wiser to try to send some of the girls home, and to take those who could not be sent home, into a place of safety in the centre of the city. As Miss McKnight put it, "We found a man with a big house and a big heart and a big automobile," and so bed-clothing and cooking things and girls were heaped and tumbled into the big machine, and carried away down into the city. This sort of a vacation lasted for about two weeks, and then they all came back to the school.



A MEXICAN AMBULANCE





SCHOOL CHILDREN WHO STAYED DESPITE THE WAR

Some of the mission schools in the country have been entirely broken up by the revolution which has been going on for so many years, but some of them have kept right along with their work, and I show you a picture of the children in one of these schools which holds a fine record of staying at work no matter what happens.

At the back of the group and to the right of the picture you can see the face of the teacher, Miss Guerrero. Not so very long ago when Mr. Caranza, known as the "First Chief," rode north, he stopped and visited this school, and the children sang him one of the songs they had learned.

If you do not already know Deaconess Whitaker it is time you did, for any one who takes an interest in mission work in Mexico ought to know her and something about the sort of work she is doing. She has a free kindergarten in her house in Mexico City, and the teacher is a young Mexican lady. Please notice the child whom Deaconess Whitaker is holding in her arms. Two years ago there were unusually hard times in Mexico for all of the poor people, and this little girl

was brought to the house of the deaconess almost starved to death. The little points of her backbone were just coming through the skin. She has lived at the house ever since.

I hope you will enjoy reading these "snap shots" as much as I have enjoyed writing them.



DEACONESS WHITAKER AND HER CHARGES



## THE SPIRIT OF MISSIONS TEAM OF TEN

**L**AST year twenty-three Church schools ordered three hundred or more copies of the Lenten Offering number of *THE SPIRIT OF MISSIONS*. Of these Saint Paul's, Chicago, was one. The record of the largest Lenten Offering in the diocese of Chicago, which they established at that time, is an enviable one and their method may be applied in other schools. We wrote to Mr. Thomas for particulars and he sent us this delightful picture—in which we are proud to see as many boys as girls—and the following details:

“When the mite boxes were distributed the boys and girls were asked to compete in selling copies of *THE SPIRIT OF MISSIONS* and in securing annual subscriptions. It was promised that the ten who made the most points should win a place on *THE SPIRIT OF MISSIONS*' 'Team of Ten.' *A copy sold counted one point. A subscription sold*

*counted five points.* The Team of Ten turned out to be a Team of Eleven, for at Easter when the names of the successful candidates were announced the last three were tied! Four hundred copies were sold and twenty-five subscriptions. Many more subscriptions could have been taken with a little better team work and another year we hope the score will be larger.”

The secret of their success is the secret of success in any parish—some of the grown-ups took enough time and trouble to conceive and inaugurate the plan. Some one worked on that banner, and no matter what the effort, the reward of seeing it the center of that group of children is sufficient. As to the children: once started on their way, and encouraged occasionally by older and wiser heads, they cannot help being a success. Try it in your parish.



BOY SCOUTS. HAVRE, MONTANA

## CHURCH CHILDREN IN MONTANA

*By the Right Reverend William Frederic Faber, D.D.*



AS I write it down—"Church Children in Montana"—happy memories throng

upon me. I think of my dear young friends all over this great state (which is as large as New York and Pennsylvania and Virginia and Vermont, put together), who, as I go from place to place, greet my coming, in rectories and in private homes. They feel that I am coming to visit *them*—and so I am. I am as glad to see them as I am their fathers and mothers. Now and then a letter brings me a message from them, and the question: "When are you coming again?" I think of that little Sunday-school

which, soon after my arrival in Montana, gave me a gift to use in my work; the girl scholar who stood highest read a little address of welcome to me; the boy who stood highest made the presentation speech. That was in Saint Matthew's, Glendive. I shall never forget it.

And then I think of the other Sunday-schools. And we have some splendid ones though very few large ones. For you must remember that we have—I mean our Church has—in all Montana only twelve churches that can have their own rector. We have about one hundred other places in which services are held, and we never have more than eighteen clergymen to give the people these services! Sometimes one clergyman will have six or more places to visit. That means, that one service a month, or even less,



"LITTLE LONDON"—AFTER THE SERVICE OF BAPTISM

will be all that can be held in many places. Then, remember again, that our Church has only fifty church buildings in Montana; in many places we have to meet wherever we can, often in schoolhouses.

We have in Montana less than five thousand communicants. The people, except in the few cities, are very widely scattered; it is a very common thing for them to drive miles to come in for a service. Last summer when I held service one Sunday evening in a small place, in the "hall" over a "general store," an English Churchwoman walked in with her little girl from their ranch three miles to come to church. And we have in all about forty-five Sunday-schools, with a little over twenty-three hundred pupils. Not a large number of schools, and the average size of the schools not large, either. The largest we have reported last year, two hundred and thirty pupils; the smallest, eight. But I think you will agree with me that, considering how we are scattered and how few people we have, we are not doing so poorly after all. When I tell you further that our Lenten Offering for General Missions from these Sunday-schools was \$1,953, I think you will agree with me again that the Church

children in Montana are doing pretty well. It was an average of eighty-five cents for each pupil!

I shall now ask you to go with me to some of our mission fields. Let us start in at Havre. This is on the



CHURCH AT EUREKA



THE "CHILDREN'S COMMITTEE" AT HAVRE

Great Northern Railway, in the Milk River Valley, only thirty miles from the Canadian border. This young city is growing very rapidly. The missionary is the Rev. Leonard J. Christler, who has been there more than nine years. When he began his work the country was absolutely new, and he traveled from place to place on a line five hundred miles long. Now he has *only six* places to serve! In Havre we have a church in process of building, which we earnestly hope to see finished by next June. The stone was given to

Mr. Christler, and he has enough stone to finish it. But it takes a great deal besides stone, and it costs money to build, even after you have the materials. The missionary and his people have worked very hard to complete the basement, which is now very attractive. Here services and Sunday-school and guild meetings are held.

One of the interesting features of the work in Havre is the "Children's Committee," which has taken active part in the raising of funds for the new church. Here, as everywhere



CHAPEL AT ROSEBUD, MONTANA



CHRISTMAS SERVICE AT MALTA

*Mrs. John Pruden is sitting in the foreground at the extreme right*

else, the children can put as much of work and enthusiasm into their efforts as can the adults. There is also a flourishing troop of Boy Scouts, in which Mr. Christler and some of his men take active interest. Needless to say the Sunday-school is growing; and you should hear them recite their Catechism!

Let us now go east on the Great Northern, about fifty miles, to Malta. Here Mr. Christler organized a Sunday-school in 1908 with three members: two little girls, both named "Josephine," and Mrs. John Pruden, who brought them. John Pruden was an Indian, and a famous buffalo hunter in his time. Well, this Sunday-school which began in 1908 with three members had grown, at Christmas, 1914, to an enrollment of sixty-four pupils and five teachers. The picture shows them at Christmas service in their "chapel" in a vacant store.

I will take you back west now, through Havre again, down to Great Falls (at the great falls in the Missouri River), and from there north-

west on a "mixed train" to Choteau, county seat of Teton County. A long, round-about route—but that is the way we have to travel here. Teton County is nearly as large as the State of Massachusetts, but has less than 22,000 people. It lies just east of the main range of the Rocky Mountains, and extends up to the Canadian border. Like the Milk River country, it is a great farming region and settlers are simply pouring in. Our missionary for all this large tract is the Rev. L. F. Haley. He has three regular stations, but visits a number of school houses, and holds services wherever he can. He is our pioneer automobile missionary. The train service is very limited and poor; and while Mr. Haley sometimes gets stuck in alkali mud or in snow-drifts, he always gets out and gets home somehow. In Choteau we have a pretty little church, parish hall and rectory.

Last May when I was in this field we went in his automobile to one of the new school houses, fifteen miles south of Choteau. There we held the

first service they had ever had. Mr. Haley at once organized a Sunday-school. A month later he baptized five children there. Most of the settlers came from London, England, so the neighborhood is popularly called "Little England," and "Little London."

We shall ask Mr. Haley to take us back to Great Falls by automobile, for the "mixed train" is most tedious. Then we shall take a train up north-west to the farther corner of the state and skirt the beautiful Glacier Park. Up here the Rev. R. F. Blanning is the missionary, living at Whitefish. We have come now right among the mountains; it has been a joy to see great trees, crystal clear streams, and occasional lovely lakes. Here there is lumbering and mining, as well as farming. At Whitefish there is a fine little Sunday-school, meeting in a disused school house. One room in the building is neatly fitted up as a temporary chapel. A little church is to be built there this year, and another at Columbia Falls, nine miles east. A year ago one was built at Eureka, the gift of a Church-

woman, in memory of her husband. All these, and several other places to the Idaho border, are in Mr. Blanning's field. Last May I confirmed at Whitefish ten children, members of the Sunday-school.

How many more places I should like to visit with you. Only one more, and then I shall stop. This will be a long trip. If we leave Mr. Blanning in the evening it will take us two nights and a day to reach Rosebud. I choose Rosebud because it is so interesting. It is an example of what one devoted Church family can do. The little log church was built by them several years ago. Services can be held by the clergyman only twice a month. But they keep up their Sunday-school, although there is no minister living there. And this school always sends in a good Lenten Offering. This little church is the only one in Rosebud. Think what it means to us when a Church family settles with an earnest resolution to have a church, and ready to give, if necessary to make sacrifice, in order to secure it!



SUNDAY-SCHOOL AT CHOTEAU



PEASANT'S HUT, PORTO RICO  
*The type of home from which some of our children come*



# TRAINING FOR CITIZENSHIP IN PORTO RICO

*By the Right Reverend Chas. B. Colmore*



THE life of any country is in the hands of its children, and its success or failure, progress or retrogression, depends upon the vision of life which has been implanted in their minds and their consciences. God

help the land where there are few or no children, for what future can there be? Simply invasion by aliens, immigration of other peoples who bring with them their own beliefs, traditions and customs; and those characteristics which once distinguished the land no longer exist.

The country teems with children. In a territory just twice as large as Rhode Island, we have a million and a quarter people and the population is increasing. Our problem is not lack of children, but rather how to give them a vision of life which will make them useful citizens and fit them to meet the conditions under which they are to live. Certainly, education must be the basis of such training, and our government has done well in the establishment of an excellent public school system. But education which does not teach a people that the real object in life is *service* is little better than none at all. Here, then, lies the danger of a general school system. Here, too, is the opportunity for the Church to do her share in the work, by holding up as the goal of her endeavor the bringing the child, and, through him, the nation, to the consciousness that life consists not in the amassing of a fortune or the indulgence of an appetite, but rather in usefulness in service. The life of Jesus Christ must be held up to

them as the ideal for man, and His teachings and principles must be made to permeate their lives and their institutions. The Church must reach the individual and through him, influence the nation.

It has never yet been determined in just what capacity the Porto Ricans are to become citizens of the United States, but when they do we should like them to be as well qualified for those responsibilities as possible. If the Church will teach faithfully the children, where naturally her influence is greatest, we need have no fear for the citizenship of the rising generations in Porto Rico.

Many children of the *peon* class come under the influence of the Church through the ministrations of Mr. and Mrs. Droste in the country district of El Coto. Here the boys are given some instruction in tilling the soil. The girls are given advice in a sane and loving manner and are taught sewing



GREETING THE STRANGER



MRS. DROSTE'S SEWING SCHOOL, EL COTO

and cooking and the care of the home. We must help them to learn to care for themselves and for each other, how to live in a more sanitary way, how to prepare their food better; in a word, how to meet the conditions of the life in Porto Rico better than their parents have known.

In Saint Andrew's School, Mayaguez, one girl has learned to teach and is a great help in the school with the younger children. Another is now in the high school. Her ambition is to study medicine and practice among her own people. Still another has taken some preliminary training as a nurse and will take the regular course in Saint Luke's Hospital, Ponce, as soon as her scholastic requirements have been completed. They have caught the vision of usefulness in service and will make their lives count in Porto Rico. And how have they caught it? From the Church training received at Saint Andrew's and the quiet, Christlike influence of the most devoted of missionaries.

It was to Saint Andrew's that Pepe, a small Porto Rican boy, came one morning with a bad cut on his foot. When his teacher noticed it, she

washed it and bound it up and told him that he should not walk on it until it was better. He was invited, therefore, to remain at the mission until his foot became well enough for him to go home. So Pepe stayed, and so delighted was he with the surroundings of the home, so pleased with the daily service, grace before meals and all the influences of a really Christian home that his foot never did get well enough for him to leave! He is there still, some four or five years later, doing his share of the work around the building. No matter what profession or trade he may learn he will be a better citizen because of the strong Christian influence which has been thrown around his early life. Pepe and any of his fellow countrymen, boys or girls, who come under the Church's influence in any of the missions, will become better citizens of Porto Rico and of the United States, because of the knowledge of their duties and responsibilities as citizens of the Kingdom of God.

Saint Luke's Hospital in Ponce can do, and is doing, a large part in this work of developing the younger generation for citizenship. We are mak-

ing over some of the children. The little boy with a diseased hip, who lies on his cot in the fresh air with the weight attached to his foot, is one. The little boy, Juan, whose leg had to be amputated, and for whom Miss Robbins has secured an artificial limb, is another. Not only in this way is the hospital assisting, but also in the nurses' training school. Here sixteen girls and two boys are preparing themselves for a profession in life, whereby they can be of comfort and service to their fellowmen.

In Saint Luke's School, San Juan, among the very poor, we have children who come to their lessons too poorly nourished to be able to study properly. We have found that a plain and wholesome lunch provided for them at midday has had a wonderful effect, and the physical improvement

has brought with it a marked difference in mental proficiency.

One of the greatest needs in Porto Rico is for industrial education, and we should do all in our power to advance that side of our work. With a dense population there must be intensive work of all kinds, and if Christian teaching can inculcate in the minds of the younger generation an idea of the dignity of work, and at the same time give them access to trades and the means of earning an honest livelihood, not only will the individual be saved for Christ, but also there will be a permanence and an independence to the body politic as well. Let us teach the boy and the girl all that it means to be a faithful soldier and servant of Jesus Christ, and the problem of citizenship in the State will be solved.



MILITARY ROAD ACROSS THE ISLAND OF PORTO RICO



THE CIRCLE-ROOM OF THE SENDAI KINDERGARTEN ON THANKSGIVING DAY

## THE KINDERGARTEN IN SENDAI, JAPAN

By Anna L. Ranson, Deaconess



and reverent through the half-hour service.

Will you make the rounds with me this morning and visit our three kin-

**I**T is 8:30 a. m. and Morning Prayer in the chapel of the Training School is just over. The teachers and twenty-eight students hurry off to work in class rooms and kindergartens. Four of the kindergarten "babies" came early this morning and have been quiet

dergartens? Snow has been falling all night and the pond in the playground is frozen over, but the sun is out now and the trees in the garden sparkle and as the children come in we hear on every side, *kirei, kirei!* (It is beautiful.)

We will go first to the main kindergarten, just across the yard from the Training School. It was started in 1909 and named *Aoba* (green leaves), a poetical name sometimes applied to Sendai; a city of many shade trees. "Shoes off" as we go into the kindergarten, of course, and warm slippers *on* if the visitor is a wise one. We sit down in the big bright circle-room and watch the children come in. At nine



KINDERGARTEN GRADUATES

the teachers and children take their places in the circle. Another teacher—a graduate of our Training School—strikes a chord on the piano and the singing begins, the “Good-Morning” song accompanied by the low, polite bow. Then other songs and hymns and, as it is near Christmas, “Once in Royal David’s City” is practiced—Japanese words, but the old tune familiar to American children.

Then the children all slip down onto the floor and the teacher says: “What shall be our prayer this morning?”

“We will thank the kind God for the bright sunshine.” “For the soft, white snow.” “Let us pray that we may be good and gentle children today.” “The sick children who cannot be with us today.” And so on. Then thirty-five pairs of little hands are placed on the floor and thirty-five heads are bowed over them while the dearly-loved teacher gathers up the children’s thoughts in a simple prayer of her own, and then the Lord’s Prayer.

We watch the children a little longer

as they listen to the story for the day and do their hand-work—very pleasant and important work it is now, for Christmas is near and gifts must be made for parents and friends. The children at one table are tying with ribbon mimeographed copies of the Christmas story and what it means. These are to be given to each guest at the Christmas festival.

“From what homes do these children come?” you ask. The fathers are mostly instructors in the Government University and other schools, physicians and other professional men. Only a few, a very few, of the families are Christian—yet. But we look at the bright, sweet faces and think of all that those little ones are learning here day by day and our hearts are full of hope as we say that “yet.”

Now we will go to another kindergarten, which is fifteen minutes’ walk from the school and is held in the parish house, adjoining the church. This was opened in 1912 and there are thirty pupils. The room is in purely Japanese style, no chairs, so we sit on



CHARITY KINDERGARTEN

the padded matting floor and warm our fingers over a charcoal brazier. It is just lunch time and the little boxes of rice are opened and placed with a cup of hot water on the low table in front of each child. Then all bow their heads while the teacher asks a blessing.

Do you see the little boy at the end of the table, busy now with his chopsticks? His big sister told me that one day soon after entering the kindergarten he was not eating his dinner at home as the others were. They said, "Jun Chan, what is the matter?" And Jun Chan said he was waiting for the thanksgiving. So all the family put down their chopsticks while he said the blessing that he heard every day at Aoba Kindergarten. This boy's father is an army officer, and the father of the two children next to him a banker. In fact, most of the pupils here come from families of military and business men.

We have just time for one more visit. A walk of ten minutes brings us to a rented house, old and much patched-up, in a very poor neighborhood. This is our youngest kindergarten, opened only last April, and somehow it touches our hearts the closest. There

are thirty children, some from the Sendai Christian Orphanage, all of them the very poorest and most needy. We charge no tuition here and take only children who can afford to pay none. There is a bath house, a room where a nurse looks after the children's ailments, and a teacher who supervises the simple housework and teaches the children to love neatness and beauty. It is closing time and the children are listening to parting instructions.

Tomorrow will be? *Sunday*. And what do we have? *Sunday-school at nine o'clock*. Yes, and be sure everyone is here and bring all the friends you can find. *Sayonara Go kigen yo*. Good-byes are said, the children put on their wooden clogs and scamper away home. The teacher, and students from the Training School, a little weary, but happy, make their preparations and then we all go back together to the school. After dinner there will be classes in blackboard drawing and nature study for some students, while others go calling in the kindergarten homes or conduct meetings for the graduates of the past six years. We try not to lose touch with any child who has once come to us.



ARBOR DAY AT NUEVA GERONA, ISLE OF PINES

## THE CHILDREN OF CUBA AT PLAY

*By the Venerable W. W. Steel*



FOR a long time I have wanted to tell the readers of *THE SPIRIT OF MISSIONS* something about the plays and games of the children of Cuba but it was very difficult to get the proper information. However, I have it now and I want you to share it with me.

First of all, the children's amusements are very simple. Even the boys are far more content with the games of our fathers' childhood than any American boys would be; they roll hoops, for example, and play the same games of marbles that were played by boys fifty years ago.

There are many games here which are just the same as are played in the United States now, for example:

jumping the rope, spinning tops, playing marbles, "Hide and seek," "Pussy wants a corner," "Odd and even," jack-stones, and kite flying. They have different words in these plays from those we use in ours, but the games are just the same. Once in a while we see one of the American kites, a box kite, or a wonderful affair looking like a dragon made, I fancy, in China. But usually the kites here are very small. I think this is because of the high winds, and the expense of good string.

Before I tell you about anything else, I want to give you some of the little songs they sing. And first, those which the mothers sing to their little babies. I am sorry that I am not a poet so that I might put them into rhyme, for that would make them so much more attractive.



MASQUERADER

First then here is the Spanish version of "This little pig went to market." The mother, counting the little fingers or toes, says or sings:

This is so little and pretty;  
 This the king of little ring bearers;  
 This is silly and foolish;  
 This one goes to school;  
 This one eats it all up;  
 This one bought an egg;  
 This one kindled the fire;  
 This one brought the salt;  
 This one cooked the eggs; and  
 This fat rascal ate it all up!  
 Little teeny weeny;  
 Little brotherkin;  
 This one asks for bread;  
 This one says there's none; and  
 This one says, "To bed! To bed!"



IN THE PARK

Here is another that takes the place of "Ride a cock horse." The baby is astride the mother's foot, or on her knee, and as it joggles up and down the mother sings:

Get up! Little pony,  
 To Bethlehem we go;  
 For we'll have a feast to-morrow,  
 And another one, you know.

Get up! Little pony,  
 To market now we go;  
 Don't kick about, my pony,  
 Or else I'll fall, you know.

Get up! Little pony,  
 To Bethlehem we go;  
 Trot-trot, trot-trot, trot-trot;  
 We're very late, you know.

Get up! little pony,  
 To Bethlehem we go;  
 To find the Holy Virgin,  
 And Baby Christ also.

When the baby is beginning to walk the mother sings this:

Take a little step, baby mine;  
 If you do, you shall drink some wine  
 From godfather's shop, so very fine.  
 Step along, step along, step along,  
 With pretty red shoes so strong,  
 While mother is singing this song.  
 Walk, baby, walk,  
 For God does bid you walk;  
 If you don't walk to-day,  
 You'll surely walk to-morrow.

Sometimes when the mother is putting the baby to sleep, as she rocks the cradle she sings:

Sleep, sleep, little baby,  
 Sleep sweetly in your bed;  
 The silver moon will guard your feet,  
 And the golden sun your head.

When the children are "counting out" to see who shall be "it," they hide in the hand a piece of stone, or two straws of different lengths, and as they look at each hand they sing this:

Little white dove,  
 Tell me the truth,  
 Is it this, or this,  
 Or *this*, for sooth?



Or this;

Guinda, cherries,  
Strawberry vines and berries,  
Let me open . . . *this*.

Here is another :

Tita, tita, taritòn,  
Three hens and one capòn;  
The capòn is dead;  
The hens in the garden bed,  
Ras riis, it must be . . . *this*.

Here is a little play called "The spotted bird." One child called the "spotted bird" is in the center of a circle of others, all of whom are singing, as they move around her holding hands:

Once there was a spotted bird  
In the shade of a green lemon tree;  
A leaf he plucked without a word,  
With his beak a flower plucked he.  
Ah! My Love!

They continue singing until the child in the center kneels at the feet of the chosen one in the ring, singing:

I kneel at the feet of my lover,  
Faithful and true.  
Give me one hand,  
Give me the other;  
Let us take half a turn; now a turn together,  
And one step backward.

After the little dance the child chosen by the "spotted bird" takes her place.

Here is another of the same kind: Two little girls are in the middle of the ring, one is the cat and the other is the shepherdess. As they all circle about they sing:

There was a little shepherdess,  
Laràn, laràn, laròck;  
There was a little shepherdess,  
A-watching of her flock  
With goats' milk, with goats' milk,  
Laràn, laràn, lareèze,  
With goats' milk, with goats' milk,  
She made a little cheese.  
The little cat was watching her,  
Laràn, laràn, larize;  
The little cat was watching her,



MASQUERADER

With hungry, longing eyes.  
If you show me a claw,  
Laràn, laràn, laràil;  
With your hungry maw, if you show me  
a claw,  
I'll cut off your wiggling tail.

The cat pretends to scratch the shepherdess.

She showed me her claw,  
Laràn, laràn, laràil;  
She showed me her claw, with her hungry  
maw,  
And I cut off her wiggling tail.

There are a great many of these singing plays, and each one has its proper name, such as: "The Frisky



LONDON BRIDGE

Girl," "The Good Old Lady," "The Little Bean," "The Snails," "The Sower," "The Rose Garden," "The Butterfly," "The Tower," "The Shoemaker," "Rice and Milk," "The Bull in the Pen," and many more of the same sort.

Here is their version of "London Bridge Is Falling Down." It is called *Alimon*. *Alimo* is a tree like the olive, which grows near the seashore, and *Alimon* is a grove of these trees.

At alimón, at alimón the bridge has been broken.

At alimón, at alimón, command that it be mended.

At alimón, at alimón indeed we have no money.

At alimón, at alimón of that we have a plenty.

At alimón, at alimón, what sort of money have you?

At alimón, at alimón, money made of egg shells.

At alimón, at alimón, the horsemen now are passing.

At alimón, at alimón, now we are passing too.

Two little girls have taken their stand facing each other, holding up their joined hands, for the bridge. They have both secretly taken the name of a flower; for example, rose and jasmine. While they sing the first line of each verse, the others pass under their hands in a long line, each holding to the skirt of the one in front, and sing the last line. When the last girl of the line is passing under the bridge she is stopped by the lowering of the hands, and asked which flower she likes better, rose or jasmine. In accordance with her choice she places herself behind the one or the other of the two bridge makers. At the end they all pull to see which is the stronger.

Here is another, called "The Hawk." A little girl takes the part of the hawk. She stands with her back to a wall, her arms outstretched. Another girl is the "Mother." She walks up and down in front of the

hawk with her flock behind her, each holding on to the skirt of the one in front. All sing:

To the fierce hawk what will they give?  
Just quail and bread as sure as I live.  
Not another thing upon my life  
Unless it be a handsome wife.

Then the leader says: "Ladybug, ladybug, there behind," to which the last girl replies: "What does the mother wish?" The leader asks: "The hawk, is it dead, or is it well?" The last girl approaches the hawk, and if there is no sign of life she says: "Dead!" Then all sing the first verse again and the dialogue recommences, the hawk going through all the stages of sharpening a knife, shutting the door, coming down the stairs, and so on, until at last the leader asks "What do you want?" to which the hawk answers: "To eat a little girl!" Then the leader says "Catch her if you can!" and an exciting chase of the last girl follows. If the hawk succeeds in catching her in spite of the leader's outspread arms, the one caught must take the hawk's place, and the game goes on from the beginning again.

I wish I had space to tell you about all the plays and games of the Cuban children, but there are so many of them that I must leave some for another time. When I first came to Cuba, eleven years ago, I was struck with the gentleness and politeness of the children. There is a small park near my home in Havana, and when I sit there I am surrounded with them. I show them picture books and some of them can talk to me in English. Often they ask me about my Church. This seems to me very unusual, for I could not imagine a lot of American boys of that age asking a foreigner about his religion, but I am glad to tell them about the boys and girls in our Sunday-schools in America. It is in this park that I have watched them playing the games of which I have told you.



*The outskirts of Meyer, a suburb of Rio de Janeiro; the summit of Tijuca covered by a cloud*



*Sunday-school picnic at Meyer*

## HENRY LANING MISSIONARY PHYSICIAN

THE death of Henry Laning, the founder of Saint Barnabas's Hospital, Osaka, removes the last of the "three sages of the American Church," as the Japanese termed them, the others being Bishop Channing Moore Williams and the Rev. A. R. Morris. All three men were remarkably alike in character and characteristics, and in their deep spiritual influence upon the lives of the Japanese.

Dr. Laning was born in 1843, in McLean, Tompkins County, New York. Finishing his medical course at the beginning of the Civil War, he immediately volunteered, serving with the 189th New York Volunteers until the close of the war, when he began private practice. In 1873 the appeal of Bishop Williams for a medical missionary was brought to his attention. At that time wonderful changes were taking place in the attitude of the Japanese government toward Christianity, and Dr. Laning felt that this was the field where his services were most needed. He applied to the Board of Missions for appointment and sailed for the field in the same year. Failing to obtain permission to open a public dispensary in the city of Osaka, he rented a house in the foreign concession, and there began his life work. In six months he treated over a thousand patients. It soon became evident that he must have a larger building. After annoying delays he succeeded in obtaining one, but for ten years more the work went on in the limitations of a private house until in 1883 his dream was realized and Saint Barnabas's Hospital opened its doors to the suffering multitudes of the great Japanese city. After twenty-seven years a new site was purchased and the present hospital erected through his personal efforts, without any added appropriation from the Board of Missions.

After more than forty years of service Dr. Laning was compelled by failing health to give up his work. He returned to this country to make his home with his son in Washington, D. C., where he died on January 1. On hearing of his death Bishop McKim wrote: "A good man and an humble Christian is gone; surely the rest of Paradise is his portion."

The Executive Committee at its meeting on January 9 adopted the following Minute, which will be reported to the Board in February:

On January 1, 1917, Dr. Henry Laning entered into rest. Going to Japan in 1873, at a time when Japan knew but little of modern medical science, Dr. Laning served for more than forty years as a medical missionary. Saint Barnabas's Hospital, Osaka, with its long record of blessed service to the sick and suffering, is his monument.

He was an ideal missionary physician, modest and generous, and skillful in his profession, successful in winning the confidence and affection of the Japanese, and untiring in evangelistic work. The Japanese of Osaka hold him in the same affectionate regard that they did Bishop Williams.

The Board of Missions records its gratitude to God for the life and work of this devoted servant of men.

In assuring Dr. Laning's children of the sincere sympathy of its members, the Board of Missions also congratulates them upon the heritage of an honored name, and an inspiring example of self-sacrificing service.



ARIZONA PLAYMATES

## CHILDREN OF THE ARIZONA DESERT

By *Anne E. Cady*



I WONDER if there is anything in the world more attractive, than these children of the Arizona Desert with their glossy black hair, soft brown skin and eyes, so black that one cannot tell whether or not they have any pupil in their eyes or if they are all pupil.

I wonder too if there is anything in the world more sad than these little children when they are brought into the hospital with these eyes streaming with that dreadful disease, trachoma, so prevalent among these Navajo Indians.

When Miss Thackara started the Hospital of the Good Shepherd at Fort Defiance, on the Navajo Indian Reservation, over twenty years ago, Indians with all diseases were admitted,

but as the government gradually established hospitals and the need of special work among the Indians became greater, this was made an eye, ear, nose and throat hospital. If we could but gather in here all the children who have trachoma alone we should need buildings many times the size of those we have. As it is, patients of all ages from grey-haired men and women to babies but a few weeks old are continually coming and going. It is about the children I am going to tell you.

It is not an unusual sight, in our busiest moments, to have a wagon drive



CONVALESCING

into the grounds in which will be a whole family of little children with their blankets pulled up over their heads to keep out the light so painful to their sore eyes, and often the eyes are closed so that only after days of treatment can we open the lids for examination. After an arrival of this kind what is first to be done? The family unloaded, then a fire in the bath-house made, water heated and while the bathing is going on, clothes—to fit as nearly as possible—sorted out of our Auxiliary boxes and given to each member of the family. When all are cleanly dressed and a bed assigned in the ward for each they begin to look a bit more comfortable. At first the little children are so timid and fearful of being hurt when their eyes are treated, but after a little you are greeted with a sunny smile as you approach the children and in a most trusting way they let you treat their poor sore eyes without a murmur. After the customary operation for trachoma, skillfully performed by Dr. Wigglesworth, the eyes soon respond to treatment. In a week or so the blankets no longer cover the heads to keep out the



DALBA AND  
TEDDY

painful light but you see the children playing about the grounds and having a merry time as one longs to see children have, and their cheeks grow round and rosy with the regular meals of plain but nourishing food.

These children coming from afar—every part of the reservation—learn many things while here at the hospital. Even the babies in their mother's arms are brought to prayers in the morning at the first tap of the chapel bell, and the older children learn to follow the words of the Venite, Creed and Lord's Prayer as we recite them each morning. As these children and older patients are cared for here so they learn to minister to others. When the bell is rung for the patients to come to their meals or to the dispensary for treatment, it is a pleasing sight to see some of the children leading the poor old men and women. Those who are blind at first are often after a time themselves able to see and lead about a new patient who has been admitted.

It is not only among the sick children of the Navajos that the hospital is doing its work, but for years past there has been the orphan or half-orphan given to Miss Thackera or placed here under her care that he may grow up in a Christian home to be a Christian. At present we have three such children



STARTING HOME—CURED

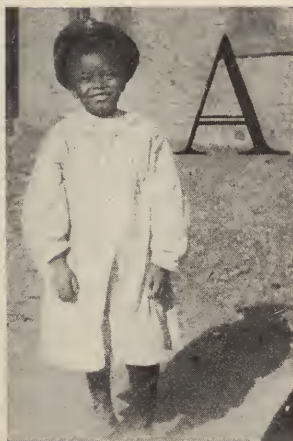
in our family. One is a little boy named Howard. Although but nine years old, his sight, which might have been saved had he been brought here sooner, is gone, except for being able to get about. He is a bright little fellow and eager to learn. Beside Howard we have Dalba, a little girl of nine, and Teddy, her baby brother. They are motherless children whom the father wished brought up here. These children will one day be an influence for good among their own people. As one grows to know these children—and to know them is to love them—and realizes how little they have in their lives and how surely they are God's children, it is hard to be patient and wait and not expect to accomplish great things in a short time.

So, day by day, our busy lives at the hospital go on trying to fight disease among this fine race of people, that they may grow up strong and well, and with careful training and teaching become Christian men and women. This is our responsibility at the hospital. But the expense of clothing these bodies, feeding them and keeping them warm is the responsibility of the Church at large. Our most anxious moments are those when we wonder where the money is coming from to meet our bills. They are met because kind friends throughout the United States are as interested in these little children of the Arizona Desert as we are and are trying equally as hard to do their duty by them.

## COMMUNITY CHILDREN

### How Saint Paul's Cares for Them

*By H. W.*



GREAT deal has been written about what St. Paul's\* is doing for our boys and girls who come from afar. The School trains them and sends them back home to carry out the teach-

ings and examples they have learned at the School. Some of these children come from Africa, some from Hayti, still others from Cuba, Porto Rico, and Jamaica. As I write this article, I recall to mind an African young man, a graduate of Saint Paul's whom I met there last summer. He was visiting the School on his way to his African home. He was all afire with his purpose to go back home and help his people to become civilized and Christianized. Then, too, my mind reverts to the boys and girls from Hayti, Porto Rico, Jamaica, and other far-away places, who have been helped to self-consciousness and new life by the training at Saint Paul's and have returned home to work out their salvation among their people.

Coming nearer home my thoughts turn to the four thousand graduates and undergraduates in twenty-six states of the Union, who have received training at the School and have gone

\*Saint Paul's Normal and Industrial School for Negroes, Lawrenceville, Virginia.



COUNTY FIELD DAY  
*Teachers and children in parade*

back to their several communities to carry light and inspiration to their fellows. You are more or less familiar with this phase of the School's work, but how many of you know of the splendid, helpful and effective work it is doing right at home, so to speak. How many of you know anything about the children of Saint Paul's (as I call those of Brunswick County and Lawrenceville), and what the School means to them? On a visit to the School I saw about two hundred children going from chapel exercises to the primary or parish school building. As these were children ranging all the ways from four years, up to ten and twelve, and not in uniform, my curiosity was aroused. I turned to Archdeacon Russell, who was standing beside me beaming with a most fatherly smile upon the procession, and asked him whom they were. "They are community

children," he replied, "the children of the neighborhood whom we take and train. We have been doing this work here for years. When I first came here there was no public school near and there is still none in the town. We opened a parish school first and have kept it up ever since. To many of these children Saint Paul's is the only opportunity not only for religious but also for secular training. They come here to day-school and to Sunday-school. Our parish visitor looks after them when sick and even supplies the needy with clothes." This bit of information stimulated me to find out more about the community work of Saint Paul's.

I learned that it is divided into the two branches of "local" and "county" The local branch looks after the child-welfare of the immediate community, doing missionary, educational and rescue work. The School's visitor





AT SAINT PAUL'S  
*Archdeacon Russell leading the way*

goes to the homes of the children. A great many of their parents are very poor and both mother and father are frequently out at work. The larger children have to stay at home to take care of the smaller ones and in some instances do the cooking. This keeps them out of school. In not a few instances the children are ill-clad and the homes ill-kept. To supplement this lack of home training the School's visitor has formed classes of instructions which meet weekly at the School. The children are taught to sew, to care for the home and other simple home arts. They are also taught habits of cleanliness. The sewing is simple, but useful. Little caps and garments are made for sister and brother, dust caps for mother, handkerchiefs for father, etc. After the work hour the children have a play hour in which they are taught games and plays. Many a hardworked mother has expressed her thankfulness

for what the School has done for her children. Through the parish visitor the children are encouraged to come to Sunday-school. The Christmas tree festival is the great annual event of the local community work. This year it was attended by more than one thousand two hundred people. Standing room was at a premium. I was fortunate enough to be present, so I know. The community children presented an operetta, which was well rendered. After the program expressions of thankfulness and praise were heard from many parents, for the training their children had received. There were so many presents that the tree could not hold them. It took two hours for distribution. The only drawback was the absence of Archdeacon Russell, who was unable to be present on account of illness, but his place was filled most acceptably by



COMMUNITY CHILDREN ON THE WAY TO PARISH SCHOOL

his son, the Rev. J. Alvin Russell, rector of the chapel.

In addition to the parish school a free night school is maintained for older children and people who are unable to attend day school.

The county community work of the School has two divisions, one for grown people, the other for children. The children's work is two-fold—the public schools and Sunday-schools. Once a year, in April, the public schools of the entire county are the guests of the School at their annual Field Day and Exhibit. The large picture accompanying this article shows the children just before entering the chapel for the exercises. Archdeacon Russell is at the head of the procession. Eight hundred children from all parts of the county, led by their teachers make up the parade. The children and their parents begin ar-

iving early. At twelve o'clock the parade forms, headed by the band and school battalion. Dinner follows on the campus, and then a programme of the public schools assisted by the band and jubilee chorus of Saint Paul's School. A feature of the Field Day is the exhibit of sewing, manual training and industrial work by the public schools. This exhibit last year filled the rostrum and both sides of the basement of the chapel down to the door. Prize awards are given for excellence of work.

The Sunday-school work is carried on by members of the School, who visit neighboring Sunday-schools and help as teachers and in other ways. The results of this splendid community work are seen and felt in every part of the county and furnish more reasons why Saint Paul's should be more adequately supported.

# How Our Church Came to Our Country

## XVII. HOW OUR CHURCH CAME TO FLORIDA

*By the Rev. E. Clowes Chorley, D.D.*

IN the year of Our Lord 1513 the Spaniard Juan Ponce de Leon sailed from Porto Rico in search of that fabled fountain whose waters were said to restore long-lost youth. He bore to the northwest until he reached a land of surpassingly fragrant blossoms. In the belief that he had accomplished his quest he landed, on the morning of Easter Day, where the city of Saint Augustine now stands and named the country *Florida*—the Land of Flowers. It remained Spanish territory until 1763, when Spain gave it to England in exchange for Cuba, which the latter had recently conquered.

### *I. The Mother Church*

With characteristic promptness the English Church sent missionaries to the new possession. In less than one year after Florida became British territory the Society for the Propagation of the Gospel sent out its first representatives, the Rev. John Forbes to Saint Augustine and the Rev. Samuel Hart to West Florida. Other S. P. G. missionaries followed. Unfortunately the records of the society are silent as to the work of most of these men, though Mr. Forbes is mentioned as still residing in Saint Augustine in 1771, and the Rev. John Fraser is recorded as "Parson at Mosquito," doubtless ministering to the Indians of that name.

What was accomplished by these men we do not know save that a substantial church was built at Saint Augustine. The first services—other than Roman Catholic—were held in the building which stood on the site of the Spanish bishop's palace. Later a church was built on George Street, of which Mr. Forbes was rector. Governor Grant presented the parish with a glebe extending from the gates of the city to the outer lines. A mission was also established in Pensacola.

After twenty years of British occupation, Florida was ceded back again



THE SEAL OF THE S. P. G.

*A minister with an open Bible in his hand stands on the prow of a ship in full sail, making for a point of land on which are people with arms outstretched. They are saying: "Transiens adjuva nos" (Come over and help us!).*



THE REV. ANDREW FOWLER

to Spain, and the work of the S. P. G. missionaries came to an abrupt end. The church at Saint Augustine was immediately pulled down and the material used for the erection of a Roman church. It is said, however, that in one devoted Church family the Prayer Book service was used privately for forty-five years.

## II. *The Beginnings of the American Church*

In 1819 Spain sold Florida to the United States, and in July, 1821, the Stars and Stripes were raised over the old Spanish city of Saint Augustine. Then began a steady stream of settlers from the North. The honor of sending the first missionary of our Church to Florida belongs to the Young Men's Missionary Association of Charleston, S. C. Through Bishop Gadsden these young men applied to the Rev. Andrew Fowler "to go as their missionary to Saint Augustine for the space of two months, in order if pos-

sible to collect and organize a congregation." Armed with a "circular letter of introduction to Christians in particular and to the community in general," Mr. Fowler arrived to find the city in the grip of malignant yellow fever. Though strongly urged not to land, he plunged immediately into the work of ministering to the sick and dying. In the course of five weeks he officiated at eighteen funerals and baptized eight persons. History is silent on the matter, but we imagine his letter of introduction was not needed. On October 6th he published the following notice in the *Florida Gazette*:

The Subscriber takes this method to announce to the public his intention to perform divine service, God willing, in this city on the morrow, at the old Government House. Service will commence precisely at 10 o'clock in the morning.

The service was duly held, and we are told that the preacher had "a numerous, respectable and attentive audience."

About this time the Domestic and Foreign Missionary Society was organized and its attention was early drawn to the opportunities and needs of Florida. In 1823 the Rev. Mellish L. Motte was appointed as missionary. Mr. Motte proceeded to Saint Augustine and preached in the court room twice on Sundays, but the venture met with scant success. In less than a year Mr. Motte "found so little encouragement in his labors" that he removed to South Carolina. The efforts to secure another missionary were fruitless and for two years only occasional services were held.

In 1825 the congregation put forth a circular appeal for aid to erect a church. A parish had been duly organized with about one hundred souls connected therewith, twelve communicants and "twenty children who have attended to be catechised." An act



TRINITY CHURCH, SAINT AUGUSTINE

of Congress had given them a commanding site in the public square; North and South Carolina had contributed \$900 and the members of the parish had raised \$500. Nothing was wanting but a missionary, but alas, no missionary could be found! However, after three years, the Rev. Raymond Alphonse Henderson was appointed by the Domestic and Foreign Missionary Society. After viewing the situation he proceeded north to collect funds, with the result that in 1830 he was able to report "our church edifice, a very neat building of hewn stone, fifty by fifty-five feet, in the Gothic order, is far advanced towards completion." The notable thing about this building was that it stood on the very spot where the first English church had been erected. It was opened for divine worship on the first Sunday in June, 1831. The following year Mr. Henderson resigned. The parish was again vacant until in 1834 the Rev. David Brown arrived, having taken twelve days to come from New York. He found a little band of true Church friends, an unfinished church with neither organ nor bell, and a debt of \$800. Notwithstanding the latter, Trinity Church was consecrated on June 5, 1834, by Bishop Bowen of South Carolina, and a class of twenty persons confirmed. The Church had at last found a permanent foothold in the "Land of Flowers."

The difficulties under which the Church labored in its infant years at Saint Augustine were repeated in other parts of Florida. At Tallahassee and Pensacola the Rev. Ralph Williston formed congregations. In the latter place, when Christ Church was organized, there were only twelve communicants of our Church, ten Methodists, two Presbyterians and a couple of Baptists, in a population of two thousand. Mr. Williston did not remain long at Pensacola and was followed in rapid succession by the Rev. Addison Searle of Buffalo, and the Rev. Benjamin Hutchins of Pennsylvania. Under Mr. Hutchins a church was finished, which is described as "neat and substantial; well adapted to the climate", the only difficulty being that it was not paid for! Mr. Hutchins resigned, the creditors became impatient, and unless \$2,000 could be raised at once the property must be sold. Under these distressing circumstances the Rev. Ashbel Steele of Saint John's Church, Saybrook, Connecticut, threw himself into the breach. He accepted the appointment to Pensacola and took with him the money to satisfy the creditors, which he had gathered in the East. On his arrival the debt was paid. He reported that thirty pews were rented and that the free pews were always filled by seamen from the navy yard.

At Tallahassee there were only two communicants and a congregation of thirty or forty families. After organizing Saint John's Church, Mr. Williston returned to the North and Florida knew him no more. Jacksonville, Quincy and Apalachicola fared a little better. At Jacksonville the Rev. David Brown organized a parish under the name of Saint John's Church, East Florida. It is interesting to note that Mr. Brown found there "a few old people who belonged to the Church forty years ago," and for whom he solicits some "octavo prayer books." A parish was organized in Quincy and plans made to erect a church of Grecian architecture, sixty by forty-five feet, with "a tower twenty feet high." At Apalachicola the Rev. Charles Jones found the prospect encouraging; a site was given for a church and \$7,000 subscribed for its erection. But after a while there came a period of arrested development, during which there was not a single missionary at work in the whole state.

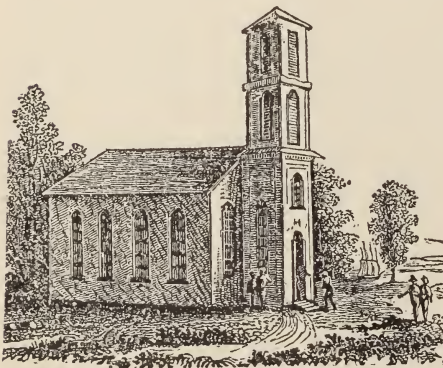
### III. *The Diocese of Florida*

Following this distressing time of inaction there came a distinct and definite impulse of growth. The Church at large felt the reviving influence of the notable General Convention of 1835. At a convention in Tallahassee,

January, 1838, at which six clergymen were present, the diocese of Florida was organized, with parishes at Tallahassee, Saint Augustine, Pensacola, Jacksonville, Saint Joseph, Apalachicola and Key West. The infant diocese was placed under the care of Bishop Otey, the first bishop of Tennessee.

In the same year Bishop Kemper visited Florida and his report gives a review of the condition of the diocese. At Pensacola he found a small congregation but "a few choice spirits"; the brick church had an organ and a vestry room. The bishop consecrated the church and confirmed ten persons. Of Tallahassee he says: "My visit to this interesting city I consider one of the brightest spots in my life." Here, too, he consecrated the church and administered the first confirmation in the parish. He describes the church as "a neat wooden building with a portico and pillars in front . . . the interior arrangements exceedingly judicious and indicative of great taste. The organ and choir are good, and the communion plate and lamps, handsome and rich."

For several years the diocese was under the charge of the sainted Bishop Elliott of Georgia, but in 1850, an Episcopal Fund having been created, Florida elected her first bishop. The choice fell upon the Rev. Francis Huger Rutledge, D.D., rector of Saint John's Church, Tallahassee. He was consecrated in Saint Paul's Church, Augusta, Ga., October 15, 1851. The new bishop was a native of South Carolina and the first fourteen years of his ministry were spent in that state. In 1839 he became rector of Trinity Church, Saint Augustine, and six years later removed to Tallahassee. Under his inspiring guidance the diocese slowly gathered strength. A Society for the Advancement of Christianity in Florida was established for the distribution of religious literature and for the support of missionaries.



CHRIST CHURCH, PENSACOLA

The great drawback to the work was the lack of ministers and the means to support them. The grant of \$500 made by the Board of Missions was swallowed up by three or four parishes on or near the coast, and the vast interior was left untouched.

Shortly after the close of the Civil War, Bishop Rutledge died. His successor, the Rev. John Freeman Young, was an assistant minister of Trinity Parish, New York. After incessant labors under discouraging circumstances, Bishop Young died in 1885. He was succeeded by the present diocesan, the Right Rev. Edwin Gardner Weed, D.D., who at the time of his election was rector of the Church of the Good Shepherd, Summerville, S. C. He was consecrated in Saint John's Church, Jacksonville, August 11, 1886. For over thirty years Bishop Weed has administered the diocese with conspicuous success.

#### IV. *Southern Florida and the Seminoles*

In 1889 the southern part of the state was set off as the Missionary District of Southern Florida, with the Right Rev. William Crane Gray, D.D., as its bishop. His jurisdiction embraced 40,000 square miles of territory—a flat land covered with endless pine forests, fresh-water lakes, orange groves—with the wide, unexplored area of the Everglades, and hundreds of tiny islands or “keys,” of which the largest was Key West.

The first work undertaken in the southern part of the state was on this island—the ancient haunt of pirates—where a colony from Mobile had settled and a mission was organized in 1832. The Domestic and Foreign Missionary Society appropriated \$200 for a missionary and services were held with a congregation of about one hundred and fifty white settlers, soldiers, marines and colored people.

When Bishop Gray took charge of the district of Southern Florida he



BISHOP STEPHEN ELLIOTT

made Orlando his see city, and here established a school for girls and a Church home and hospital, the latter ministering to all, regardless of race or means. The number of parishes and mission stations among both white and colored people was greatly enlarged. One of the largest Negro congregations in the South is that of Saint Peter's, Key West. The Seminole Indians early attracted the attention of Bishop Gray and he established a mission among them at Glade Cross, far in the center of the Everglade country.

The Seminoles deserve a paragraph to themselves. No Indian tribe has had a more gallant or a sadder history. Resenting the attempt of the government to deprive them of their lands, they found a secure asylum in the recesses of the Everglades, from which they emerged to ravage the settled parts of Florida. At last the government succeeded in removing the greater part of the tribe to the Indian Territory, but two hundred of them withdrew to the impenetrable swamps of the interior of the Everglades and defied capture. Their remarkable ca-



THE MISSION AMONG THE SEMINOLES AT GLADE CROSS

capacity as bush-fighters won for them the name of "The Unconquered Seminoles," and for years they resisted any attempt to impress on them the civilization of the hated white man. Their conversion to Christianity is said to have been due to a white woman who had gained their confidence. Missionaries had been sent to them by various religious bodies, but not until "Queen Flossie," as she was called, embraced the faith of our Church would any of them see religion in any other light than that of their forefathers. An English clergyman, the Rev. Henry Gibbs, ministered among them for several years, and Bishop Gray established a hospital at Glade Cross, where Dr. W. G. Godden devoted many years of his life. The work among these people, now greatly increased in number, will necessarily be slow, owing to the difficulties of environment, but as they are amongst the most intelligent of the Indians of our country, time will surely bring results.

In 1913 Bishop Gray retired, after twenty-one years of devoted service,



THE IMPENETRABLE EVERGLADES



universally loved and respected. The work in Southern Florida owes everything to his untiring labors. To fill the vacancy, Bishop Cameron Mann of North Dakota was translated to Southern Florida. His long experience in the mission field will be of great value to him in this, our southernmost continental district.

In Florida and Southern Florida today (1917) there are eighty-three

clergy and sixty-three lay-readers, who have charge of one hundred and sixty parishes and missions. The communicants number nearly ten thousand and there are over five thousand children in the Sunday-schools. The young men of Charleston who, back in 1821, took an active interest in "missions" and sent our first missionary all the way down the coast to Florida, wrought better than they knew!

## CLASS WORK ON "HOW OUR CHURCH CAME TO FLORIDA"

### PREPARATION FOR THE LESSON

FOR the story of the acquisition of Florida, see "The Conquest of the Continent," Burleson. Early files of THE SPIRIT OF MISSIONS and the journals of the General and Diocesan Conventions will give details of the development of the Church in the state. For local color Miss Woolson's novels are excellent. In his life of Senator Benton, Theodore Roosevelt gives a vivid description of the second Seminole War.

### THE FIRST FIVE MINUTES

No state in the union will more readily appeal to the imagination of a child than Florida. Ask them if they have heard of the wonderful work of the coral insect, which has built up part of the mainland and most of the islands which surround it. Then picture the orange groves and plantations of grape fruit; the alligators which sun themselves on the banks of the rivers, the pirates who used to hide their stolen treasure in the sands of Key West. Draw attention to the fact that the present bishop of Southern Florida, Cameron Mann, was for many years in charge of North Dakota, which has the proud record of giving the largest *per capita* Sunday school offering in the Church. Tell them to watch Southern Florida under Bishop Mann.

Older pupils will be interested in the way in which the state has changed owners. Probably it was the only one in the union which first belonged to Spain, then to England, then to Spain again, until it finally found its home.

### TEACHING THE LESSON

#### I. The Mother Church.

1. By whom were the first missionaries of our Church sent to Florida?
2. Name two of them.
3. Where was the first church built?
4. What happened when Florida was ceded back to Spain?

#### II. The Beginnings of the American Church.

1. What important event happened in Florida in 1821?
2. What was the result of Florida's becoming a part of the United States?
3. Who sent the first missionary to the new possession?
4. Tell what Mr. Fowler's first service to the community was.
5. Which was the first church to be consecrated?

#### III. The Diocese of Florida.

1. When and where was the diocese of Florida organized?
2. Name three bishops who took care of Florida until she had a bishop of her own.
4. Who was the first bishop of Florida?
5. Who is the present bishop, and for how long has he administered the diocese?

#### IV. Southern Florida and the Seminoles.

1. What are the characteristics of the southern part of Florida, and when was it made a missionary district.
2. Who was its first bishop? How long was he in charge?
3. Tell what you know about the Seminole Indians.
4. Who is now the bishop of Southern Florida? For what is his old district of North Dakota noted?

# THE FORWARD MOVEMENT

**Attempt great things for God,  
Expect great things from God.**

*William Carey*

**T**HE man who said that is known as the father of modern missions. Were he living today we believe he would be strongly in favor of the Forward Movement, especially in the Sunday-school. He would want to see the boys and girls in our Church attempting great things for God. True, they are doing a big work in giving the Lenten Offering each year—but that keeps them busy only six weeks in the year. Why not let them share *every* week in the big things the Church is doing?

An increasing number of Church schools are trying this plan, and it works well. Take Emmanuel Parish School, Cleveland, as an example. Twenty of these scholars give through

the duplex envelope as much for others as they do for themselves. They give five cents each week for missions and the same amount for self-support. It is hard to believe that this is more than the average given per week by the members of our Church for the past year! One hundred and fifty more of these children give three cents a week for their own support and two cents for missions, while one hundred of them give but one cent a week for themselves and nothing for missions. *The rector says that the use of the duplex envelope has doubled the offering both for current expenses and missions without reducing the amount given in the mite boxes.*



EMMANUEL PARISH SCHOOL, CLEVELAND, OHIO

I wish we could tell you all the good news we have about how the use of the duplex envelope has helped in the Sunday-school. The rector of Saint Luke's Church, Montclair, New Jersey, tells us that although they have been using the duplex envelope in the Sunday-school for only six weeks, it has increased the offering sixty per cent. And the rector of the Church of the Redeemer, Morristown, New Jersey, reports the use of the envelopes in his school for the past three years, resulting in an increase of 300 per cent. in the offerings.

Many parishes are beginning to realize that the Sunday-school is not a side issue, but that it is the most important part of parish life and activity. The wide-awake, progressive vestry is saying to the Sunday-school: "We will support you—pay all your running expenses. You use the duplex envelope, one side for parish support and one side for missions—just as the members of the congregation do." Christ Church, Dayton, Ohio, is one of these up-to-date parishes. One of the many advantages connected with the use of the envelope is shown by the fact that in this school many of the pupils when they returned in the fall after having been away all summer, brought their offerings for all the Sundays they had missed. This is scarcely likely to happen unless the envelopes are used.

And why should you make an offering for missions? Why not keep everything for yourself? Simply because you couldn't be a Christian if you did. Look at those little tots in the picture. What has happened in their case has happened in many another. You sent your missionary offering to the Board of Missions and the Board sent out missionaries in your name to tell the little children about Christ. Sunday-schools were begun for them, and kindergartens and different Church societies such as you have here. These two little girls were at the annual



meeting of the Junior Auxiliary in Anking, China, and were chosen to carry the annual offering of the four branches and present it as a gift for missions. They divided it as follows:

- \$15.00 was for foreign missions. What do you think they call foreign missions in China? Why missions in America, and the \$15.00 was given to do missionary work here. We ought to thank them, too, for we need missionary work done here.
- \$15.00 was for diocesan missions. (In China.)
- \$10.00 was for a font in one of the out-stations.
- \$18.00 was towards a bed in Saint James' Hospital in Anking—making a total offering of \$58.00 in silver.

Your gifts help to make it possible to have 2,700 missionaries in different parts of the world representing you. The more you give the more missionaries can be sent and the quicker the world will be won for Christ.

We have a record of ninety-nine up-to-date Sunday-schools that have adopted the duplex envelope system.

Is your school up-to-date?

## THE EDUCATIONAL DEPARTMENT

WE are continually finding some material which would be helpful to those taking the New World Course this year, and now want to call attention to two books by W. H. Hudson, called "The Purple Land" and "Green Mansions," idylls of Uruguay and Venezuela; abounding in local color as they do, these books help toward acquiring the Latin point of view.

We must also mention the outline map of Latin America which has been prepared by the Presbyterian Board; this is a most excellent map and can undoubtedly be used to the greatest advantage by all New World classes. The price is 20c and we will be glad to receive and transmit to the publishers all orders for it.

The cut-out pictures, mentioned in the January number of THE SPIRIT OF MISSIONS, have been so highly commended that we hope everybody interested in "Manana?" knows about them.



A change of address for the Denver, Colo., depository for stereopticon lectures, must be noted. The Rev. H. R. O'Malley, 2540 Williams Street, Denver, has undertaken the care of the lecture sets in that territory. As far as possible he will serve Colorado, Western Colorado, New Mexico, Utah, Arizona and Wyoming.

The six short lectures for children, in connection with the New World Course, will be ready by Lent. Brief mention of these was made in the November number of THE SPIRIT OF MISSIONS. Each lecture will contain fifteen slides, and will take about twenty minutes to deliver. There will be lectures on Porto Rico, the Canal Zone, Cuba, Haiti, Mexico, and Brazil,

and it is planned to send one complete set to each of the eight depositories. Reservations are now being made.

The sales department reports that from September 1, 1916, to January 1, 1917, about \$700 worth of goods from the mission field has been sold. This includes articles from Japan, China, the Philippine Islands, the Southern Mountains, Alaska, Porto Rico, and Honolulu. The money, practically every penny of which is returned to the respective mission fields, will be of great help to the struggling stations, but the greater consideration is the number of people who have been informed of and interested in the work of the Church among the makers of the articles. A point of contact between the maker, and the purchaser is more the object of the sales department than a return of dollars and cents. New shipments from the various fields are continually coming in. Inquiries regarding this matter will gladly be answered.

IN the "Helps for Teaching Simplified Classes in the New World Course" occurred one of those inevitable slips, apology for which must be made; *i.e.*, in crediting Oliver Wendell Holmes with having written "The Man Without a Country." Mr. Holmes undoubtedly could have written it if he had wanted to, but as every one knows, Mr. Edward Everett Hale was the author. Also in the "Suggestions for Conducting Simplified Classes or Reading Circles, on the New World," a mistake has been made in the reference for the Bible reading. Instead of "Rev. xxiv, 1, to the middle of 5" as it is printed, the reference should be "Rev. xxi, 1 to the middle of 5."

## MEETING OF THE EXECUTIVE COMMITTEE

THE Executive Committee of the Board of Missions met in the Church Missions House, New York, on January 9. Two appointments were made: Miss Alice Beverly Jordan to Shanghai, and Mr. John Brett Langstaff to the Philippines. Mr. Langstaff will take charge of the hostel at Manila, which position has been vacant for several years.

The Rev. Paul R. B. Reinhardt of Porto Rico, was upon his own request granted a year's leave of absence without salary.

Arrangements were made to provide a small building on our church lot at

Toluca, a suburb of Mexico City, as a domicile for the Rev. Mr. Perez and family, and as a possible shelter for our mission people coming in from the country.

An association at Germantown, Pa., named after Mr. W. B. Whitney, has completed the raising of a fund of \$3,000, the income of which is to be used for the training of divinity students in Cuba. Great appreciation of this act was expressed by the Executive Committee, and the treasurer of the Board of Missions was authorized to receive the amount as a trust fund to be used as specified.

## NEWS AND NOTES

AS we were going to press word was received that Saint Luke's Hospital, Spokane, had been destroyed by fire on the night of January 21. The eighty patients escaped safely. It will be necessary to rebuild.



ON the Crow Creek reservation in South Dakota there is an association of Christian Indians belonging to various religious bodies, known as "The Brotherhood of Christian Unity," who meet together for prayer and good works. They have recently sent through the Church Missions House an offering of \$63 for the relief of Armenian and Syrian orphans.



IN China today there are over 18,000 pupils in Church day and boarding schools, while last year, in seventy-four hospitals and dispensaries the number of patients treated reached the enormous total of 435,000. These figures refer to the Chung Hua Sheng

Kung Hui, which includes the English, Canadian and American dioceses, as well as missionary work under the care of the Chinese themselves. The growth of the work is realized when it is remembered that in the diocese of Fuhkien a handful of missionaries labored for ten years without securing a single convert, in the meantime losing two of the little band by death and two by removal, leaving just one at the end of that period!



SOME time ago THE SPIRIT OF MISSIONS published a letter from the Rev. R. E. Wood, who has opened a work among military students in Wuchang, telling of his need for a stereopticon. The response was immediate and we were glad to be able to send Father Wood his lantern. In a letter just received from him he says: "Many, many thanks for the lantern. May I trouble you to give the donors—whose names I do not know—our sincerest thanks."

## OUR LETTER BOX

*Intimate and Informal Messages from the Field*

Deaconess Eleanor J. Ridgway, a recent recruit for the Alaska mission, writes from Saint John's-in-the-Wilderness at Allakaket not far from the Arctic Circle, of her first impressions:

WINTER has now come in earnest to us here. We have had a longer wait than usual. The river froze over on the morning of October 28, which is four days later than any year since the mission was located here. Night before last was our coldest night thus far, 35° below zero, and yesterday the warmest was 9° below zero. In the morning Oola, the Kobuk boy who lives in the mission, and I, went over to the store for supplies. We took the mission dog-team and sled. I rode over but "mushed" back, taking the sled.

I am very happy in my work up here. This is a dear little mission. We have two native boys who live in the mission—an Eskimo boy about twenty years old and an Indian boy about eight years old. The little fellow is very bright and will no doubt make a good man. The Eskimo boy Oola is a very good boy. He has not the brilliant mind that the little fellow has and he has but little chance to go to school. I take him as a sort of private pupil and he is getting on very nicely.

I do wish that every one "outside" who is interested in Alaska could see this place in the winter time. It is so pretty. The mountains are all white and at sunrise or sunset the glow on them is perfectly wonderful; and all day long the lights in the sky are changing. Then at night there are the auroras. There have been some very beautiful ones thus far.

I wish that you could be here this evening and see our children playing table-croquet. Old and young alike

are delighted with the game. Every evening except Saturday, which is bath night, the children of all ages come to the mission to play games. I like to play with them and more often do so than not.



One of our missionaries in Honolulu sends us this account of Christmas at the Japanese mission in Honokau:

EARLY Christmas morning Mr. Tajima took one of our Christian men and me to Honokau, where he had started a new work. Forty men, only one of whom had been baptized, had banded together to hear of the Way. So in earnest are they that they rented a cottage near the club and asked Mr. Tajima to come regularly. This cottage was most artistically decorated with an arch at the door and streamers and trees within. If you could but see that tiny room with forty or more adults packed in to leave floor space for fifty children! I couldn't get out to count those on the porch. Mr. Senno, the catechist at Paauilo, brought over a dozen of his Sunday-school who gave an excellent programme—the songs especially good as the result of the excellent training of the Japanese school teacher. Mr. Senno made a short talk and Mr. Tajima closed with another. Then came the cakes and fruit generously provided by these people, added to which Mr. Tajima had brought over gifts from Hilo. That night our hospitable host and hostess gave us a Christmas dinner with ten other guests.

As Mr. Tajima goes over so seldom their conference lasted until morning. The crowning feature was the baptism of Najagi San and Matsumoto San.

May another year see a larger number rejoicing in God's love!

## ANNOUNCEMENTS CONCERNING THE MISSIONARIES

### ALASKA

**Appointed**—On December 13, 1916, Rev. Edwin W. Hughes, of St. Luke's Church, Kalamazoo, Mich.

### ANKING

**Arrived**—At Shanghai, the Right Rev. D. T. Huntington, D.D., November 18.

### BRAZIL

**Sailed**—From New York, the Right Rev. L. L. Kinsolving, D.D., S.S. "Byron," January 20.

### CUBA

**Arrived**—At Havana, Rev. C. M. Sturgis, November 13, after furlough.

### HANKOW

**Sailed**—From Shanghai, Mr. J. A. Wilson, S.S. "Empress of Asia," December 2, arrived Vancouver on the 18th, on furlough; from San Francisco, Rev. T. P. Maslin and family, S.S. "Venezuela," January 16, and on the 26th, S.S. "Tenyo Maru," Rev. and Mrs. C. F. Howe.

### KYOTO

**Appointed**—On December 12, 1916, Miss Mary Matthews, of Christ Church, Glendale, Ohio.

**Arrived**—In the United States on anticipated furlough, Miss Clara J. Neely.

### LIBERIA

**Sailed**—From Liberia, Miss M. S. Ridgley, on regular furlough.

### PHILIPPINES

**Appointed**—On November 14, 1916, Rev. Artley B. Parsons, of the Cathedral Church of St. Paul, Boston, Mass. On December 12, 1916, Miss Eveline Diggs, St. Luke's Church, Baltimore, Md.; Miss Eleanor L. Gale, Evanston, Ill.; Miss Margaret C. Graves, Baltimore, Md. (all under the Woman's Auxiliary United Offering); Mr. Ray Randall Howland, of St. Andrew's Church, Hanover, Mass.

**Arrived**—At Manila, Miss Ida M. Thompson, trained nurse (new appointee), December 22. At Hong Kong, Rev. and Mrs. A. B. Parson, January 9.

**Sailed**—From New York, Right Rev. C. H. Brent, D.D., S.S. "St. Paul," January 13, for England.

### PORTO RICO

**Sailed**—From New York, the Right Rev. C. B. Colmore, D.D., and family, S.S. "Carolina," January 20.

### SHANGHAI

**Appointed**—On December 12, 1916, Miss Alfaretta A. Stark, of Tunkhannock, Pa.

**Sailed**—From San Francisco, Miss Margaret H. and Miss Elizabeth H. Bailey, S.S. "Venezuela," January 16.

## MISSIONARY SPEAKERS

**F**OR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Rt. Rev. A. S. Lloyd, 281 Fourth Avenue, New York.

### Church Missions House Staff

The President and Secretaries of the Board are always ready to consider, and, so far as possible, respond to requests to speak upon the Church's general work at

home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

### Secretaries of Provinces

II. Rev. John R. Harding D.D., 550 West 157th Street, New York.

III. Rev. William C. Hicks, Woodward Building, Fifteenth and H Streets, Washington, D. C.

IV. Rev. R. W. Patton, P. O. Box 845, Atlanta, Ga.

VI. Rev. C. C. Rollit, D.D., Saint Mark's Parish House, Minneapolis, Minn.

VII. Rev. Edward Henry Eckel, Sr., 211 West Market Street, Warrensburg, Mo.

## Announcements Concerning the Missionaries

**Alaska**

Rev. G. H. Madara.

**China****HANKOW**

Rev. T. R. Ludlow.

Miss Helen Hendricks (address direct;

5001 Blackstone Avenue, Chicago).

Miss Dorothy Mills (address direct; 1 Joy Street, Boston).

Deaconess G. Stewart.

**SHANGHAI**

Rev. E. R. Dyer (in Seventh Province).

**Japan****KYOTO**

Rt. Rev. H. S. G. Tucker, D.D.

Rev. P. A. Smith (in Fifth Province).

**TOKYO**

Rev. C. H. Evans.

Rev. C. S. Reifsnider, D.D.

**New Mexico**

Rev. T. B. McClement (during February).

**North Dakota**

Rt. Rev. J. P. Tyler, D.D.

**The Philippines**

Rev. R. T. McCutchen (in Fifth Province).

**Salina**

Rev. T. A. Sparks (address direct; 175 Ninth Avenue, New York City).

**Western Nebraska**

Rt. Rev. G. A. Beecher, D.D.

**Work Among Negroes**

Representing St. Paul's School, Lawrenceville, Va.; Archdeacon Russell, Lawrenceville, Va.; Rev. Giles B. Cooke, Board Secretary, Portsmouth, Va.; Rev. J. Alvin Russell, 5000 Woodland Avenue, Philadelphia, Pa.

Representing St. Augustine's School, Raleigh, N. C., Rev. A. B. Hunter.

Representing missionary work in the diocese of South Carolina, Archdeacon Baskerville, Charleston, S. C.

## MEETING OF THE SYNOD OF THE SECOND PROVINCE

**T**HE Synod of the Province of New York and New Jersey met in Atlantic City in the second week of January. The morning of Thursday was given to the consideration of missions. The report of the Commission on Missions was read by the Rev. Albert E. Longley.

The report of Dr. Harding, the Provincial Secretary, followed. He gave a summary of his work during the year and plead for a fuller co-ordination and co-operation of all the missionary forces in the province, as at present organized, namely, the Commission on Missions, the Diocesan Committees and the Parochial Committees. He pointed out the place and importance of all these, in the Church's plan.

After this report came an address by Bishop Colmore, of Porto Rico, on work in that district, setting forth its present condition and needs. Mr. Longley begged that the province would take a deeper interest in Porto

Rico, its only missionary district, and strengthen the hands of the bishop by supplying his needs.

Bishop Burch then spoke on the work being done in the province among foreign peoples and emphasized the need of the Church's ministrations to them. The second speaker on this subject was Dr. Tinker, superintendent of the New York City Mission. He gave an interesting account of his experiences among and for foreigners in New York.

The next subject, "How We May Develop the Spiritual and Financial Resources in the Province for Missionary Purposes," was treated by Bishop Lloyd. He made a strong appeal for greater activity on the part of the laity. Responding to this same subject, Mr. Samuel Thorne, Jr., showed by several very striking illustrations what laymen can do in every-member parochial canvasses.



# THE WOMAN'S AUXILIARY

## TO THE BOARD OF MISSIONS

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### OUR PILGRIMAGE

#### *From a Maine Village*

Our Week of Prayer was wonderful, beginning with corporate Communion Sunday morning at seven, when eighteen women, like the early Christians, walked to service in the darkness of a winter morning. There was service every afternoon. The Auxiliary women and Juniors were faithful in attendance, and others. One little girl of another church said she liked our "Lenten services" and hoped "they would never stop."

*In Massachusetts:* The Bishop of Massachusetts wrote from his busy office of the Church Pension Fund in Wall Street, calling his clergy and the women of his diocese to take their part in our Pilgrimage of Prayer.

"The three subjects of prayer—World Peace, Christian Unity and Missions," he said, "are close to the hearts of us all, and in common prayer we will gain help and a renewed faith in God's good providence."

The president of the Massachusetts Branch then sent out her call to the women of the diocese, urging that "a real thing be made of the Pilgrimage."

A special committee upon it was appointed, which sent out the following suggestions:

That we enter into the plan earnestly and faithfully, and that each member of the board use every opportunity to bring it before the women of the diocese and render all personal help that is possible.

That the president make "The Pilgrimage of Prayer" the subject of her talks at the two district conferences.

That the board issue a circular letter, to be sent, together with a letter of recommendation from the bishop, to the women of the diocese.

Also that the bishop be asked to write a letter to the clergy, suggesting their co-operation with the plan. (From this letter we have already quoted.)

Suggested letter to be sent with one from the bishop and the official leaflet on the Pilgrimage of Prayer.

Recommendation of certain material to be sent in envelopes:—Service of Intercession for Missions, Litany for Missions, Massachusetts Prayer Leaflet. (Possible cost, ten cents per envelope.)

That the monthly meetings of the Woman's Auxiliary and of the Juniors on Wednesday the 20th of December be conducted as a part of this Pilgrimage of Prayer, the president to lead in reference to the general plan, and the chairman of each committee to use her time (not over ten minutes) for special intercessions in relation to the work. No other business to be considered that day.

It is suggested that a special meeting be called for the purpose of those taking part in this service, in order that a careful programme may be prepared.

Of the week as a whole and of this special use of the monthly meeting the chairman of the committee writes:

It has been a very real and helpful week of prayer. On the whole the women in the parishes tried to enter into the plan, and the spirit has been fine. In several cases all the organizations were asked to join in a special prayer service, and each organization took ten or fifteen minutes of the special intercessions. One parish had six societies meeting together, the Girls' Friendly forming a choir and all the leaders taking part in the intercessions. One parish with a large guild of eight departments had a wonderful meeting, with all the chairmen leading in prayer and the president of the guild presiding. The rectors seem to have been thoroughly in sympathy and eager to co-operate. The cathedral had a very impressive corporate Communion at the 11 o'clock service.

Our regular monthly meeting was a really beautiful prayer service. The attendance was remarkable for the season, and the women seemed to enter into it with great earnestness. Hardly one person left before the end, and it lasted an hour and a half.

Miss Forbes, of the S. P. G. Committee, was with us and spoke for fifteen minutes after the first hymn, telling about the English Pilgrimage, then the president explained

ours, said a few words about prayer, its importance and its essence, and then took up the intercessions for peace and unity and missions in general, the Board of Missions and all organizations. Then followed a hymn for peace and unity.

The chairman of the domestic committee followed, and reminded us how necessary prayer is in the preparation of box work, which is apt to get so material, and how we can minister with our prayers as well as our sewing. She then took up prayers and intercessions for all the domestic field, and prayer particularly for certain definite work.

The chairman of the Indian and Colored committee took the prayers for those missions. Then followed a missionary hymn.

The foreign chairman took St. Luke II, 10 and 11, stressing "good tidings for all people," following with intercessions and prayers for Africa, Japan and China.

The chairman for Latin America followed her, and after a devotional hymn, the educational secretary took the last period, speaking of prayer as a means of power, and of education as a means of developing the prayer life, with intercessions and prayers for the educational work, the Pilgrimage of Prayer and all parish societies, ending with the Litany from the Missions House and some special prayers for unity and consecration.

It was decidedly worth while, and the wonderful thing was that we were able to do it at all—i. e., to hold a regular prayer meeting, that was so simple and yet so inspiring and helpful. I don't think we ever did anything that has meant more to our people. We must have another week at the end of the year.

The Junior chairman adds to this report:

At our regular monthly conference each member of the Junior committee made petitions for her particular part of the work, dividing it as follows—"Explanation of the subject," "Little Helpers," "Juniors," "Older girls," "Educational," "Our gifts of ourselves and of money."

We urged the parish leaders to do the same in their branches, also using the regular intercessions for that week. One branch was visited the night before our conference, and we found the program all planned for it and the Juniors truly intelligent on the subject, and it was most inspiring.

We feel that our Junior leaders realized the importance of the plan, and tried their best to carry it out.

*In Rhode Island:* The Bishop of Rhode Island suggested that in addition to the Communion with special in-

tention on December 24 (the opening Sunday of Rhode Island's week), the Feast of St. John the Evangelist and December 29, be taken as the two days in the week named, for special intercession. The president of the branch visited quite generally about the diocese, telling in every place of the Pilgrimage and asking for co-operation in the plan. In reporting of the week after it had passed, she wrote that it had surely blessed the diocese by its visitation among the people. A notice of the approaching week and its opportunities had been inserted in the diocesan paper, and at its close a story of the week was given to its columns. From this we extract the following:

The week opened for us on Christmas Eve, and early that morning the first petitions arose from St. Stephen's altar, where at the 7 o'clock celebration of the Holy Eucharist, the Unity of Christ's Church was made the special intention, and was repeated at the other celebrations on that day, 8.15 a. m. being arranged for the Corporate Communion of the Woman's Auxiliary. Throughout the week at the 7 a. m. celebrations, each of the seven petitions was taken in turn and made the special intention for that day, until at the end of the week all had been pleaded in unison with the Perfect Sacrifice.

In the House of the Holy Nativity the Sisters daily added our special petitions to their noonday intercessions; in Grace Memorial Church, Phillipsdale, the daily service afforded opportunity for praying each day for our particular objects, and elsewhere in the diocese at the services during the week, our prayers were offered in church in connection with the Christmas and Holy Day observances. From some pulpits the clergy referred to the Pilgrimage of Prayer, explaining its object and exhorting their people to join in this pious effort. The festival celebrations of Christmas week prevented the assembling of some of the parochial auxiliaries and guilds, but where they met as usual, a short service of intercession was arranged in combination with the regular meeting, and in other cases special meetings were called to assemble the women for prayer alone.

In these ways did Rhode Island respond to our call to prayer, and it is hoped that while joining our voice to that of the Church at large, and praying for the great needs of the Church and the world, our own

hearts have been touched and our own lives been blessed by an outpouring of the Holy Spirit, so that we may all "work together for good" in the Kingdom of our Father.

*In Connecticut:* The Bishop of the diocese inserted a description of the plan and his commendation in the diocesan paper; while the suffragan bishop, promising his own remembrance and that he would urge the people to remember it, wrote: "Let us hope that God will bless the world as a result of it. Of course He will, if we are in earnest."

Two of the diocesan officers were put in charge of the matter. One of them wrote: "Our women need a lot of education in prayer, and to my mind, this move was the best thing the Auxiliary did at the Triennial." These officers were to send a circular letter to the clergy and Auxiliary diocesan and parochial officers. Special prayers were used in churches in connection with the services Christmas week. Again, the same officer writes, "I think and feel that the idea of the year of prayer will grow, and that, as time goes on, the interest and fervor will increase."

### *For Peace*

*From special intercessions set forth in one Massachusetts Parish*

Almighty God, from whom all thoughts of truth and peace proceed; kindle, we pray Thee, in the hearts of all men the true love of peace, and guide with pure and peaceable wisdom those who take counsel for the nations of the earth; that in tranquility Thy kingdom may go forward, till the earth be filled with the knowledge of Thy love, through Jesus Christ our Lord. *Amen.*

O God, by whose gracious providence all things in heaven and earth are ruled; hear our prayer, we beseech Thee, and restore peace in our time, that we and all Christian people may praise Thy holy name in Godly union and concord, through Jesus Christ our Lord. *Amen.*

### *In February*

February 4-10: Pennsylvania.

February 11-17: Bethlehem and Harrisburg.

February 18-24: Erie and Pittsburgh.

February 24-March 3: West Virginia and Maryland.

*Let us pray for these dioceses during their weeks of prayer.*

## THEY BELIEVE IT WAS IN ANSWER

This Story Comes From the Church of God's Love in Shitaya, Tokyo, Japan

**T**HERE was a little girl in the kindergarten, who had come under Christian influence in this kindergarten for about two years and had become thoroughly enthusiastic over the Christian teaching that she received. She loved the hymns which they always sang there every morning.

She was taken ill with peritonitis. Her mother was out working during the day and her father was a day laborer, so every day the people in the neighborhood would go in and look after her, and she would amuse herself by singing those Christian hymns she had learned in the kindergarten.

One day one of her teachers came to see her, and asked, "What can I do for you?" The little girl immediately replied, "Oh! *Sensei*, if you would only sing some of those hymns I learned in the kindergarten for me. I remember a great many of them, but some of them I have forgotten." So the teacher sat there and sang her several hymns, and, as she was getting up to leave, she said, "And how do you feel today?" "Oh! *Sensei*," the little girl answered, "they tell me I am dying and that I cannot possibly get well. That was one of the reasons why I asked you to sing those hymns

about Jesus *Sama*, so that He will hear us singing and know I am not afraid to go to Him. He is the God of Love." One of the hymns which she had been singing was, "God is Love." The teacher said, "You are dying?" She said, "Yes, the doctors say I cannot get well; but do you think if I prayed to Jesus *Sama*, He might make me well?" The teacher said, "Yes, if you pray, believing that He has the power to make you well, if He does not need you with Him, He will answer your prayer."

The teacher went away, and this little girl began to pray (she was only six years old) as well as she could, saying over and over again, "Jesus *Sama*, make me well, Jesus *Sama*, make me well, unless you want me with you in Heaven." And then she fell into a swoon, and in this swoon, or semi-conscious state, she had a vision. She dreamed that Jesus came to her, placed His hands on her head and said, "Little one, I do want you, I have always wanted you, but not yet. You have a great work to do here in your own family." And she immediately came to, and from that time she immediately began to get better, and in a week's time she was back in the kindergarten.

This wonderful recovery of the little girl impressed the members of her

family and the members of the Church very much. They all felt that it was due to her prayers and those of the teacher of the kindergarten. The beautiful spirit which was shown by this little girl in her relations with her family, as soon as she had begun to go to this kindergarten, led the mother and father to go to church with her the first time she was well enough to go, and the rector of the church referred to her recovery by prayer, and so interested and touched the hearts of her parents that they became interested in Christianity and began to go to the services regularly, and now they have been baptized and confirmed, with all their family, are filled with the most earnest zeal, and absolutely believe that prayer with faith will always be answered. They have been a wonderful influence for good in that church and outside it.

In this little mission church they had been wanting an organ for a long time. The story of this little girl and her wonderful recovery came to the ears of a wealthy lady and she was so moved by it that she took a diamond ring and sent it to this little girl. The child received it with great joy and exclaimed, "Oh, now we have an organ." This is what they call their "Organ Story" in that little church in Shitaya.

C. S. R.

## MISSION STUDY IN LENT, 1917

WHEN the representatives of the Woman's Auxiliary in St. Louis voted to adopt the "New Junior Plan," they put their hand to a large undertaking, and this coming Lent offers the time for carrying out a part of the plan. One of the recommendations adopted at the business meeting in St. Louis was that Sunday-school teachers should be gotten into study classes. It is no easy task to take our Sunday-schools and make them train-

ing schools for the Church's children, capable of training "soldiers of the cross" who shall really march "like a mighty army" to take the world for the King. It can be done if we can have the right sort of instruction. But it is no criticism of those teachers who already see the opportunities in their work to say that such teachers are all too few. How do you suppose the average teacher looks at her work? A half-hour to be occupied chiefly in

keeping the children quiet or devoted to "hearing a lesson" which means very little to the teacher and almost nothing to the pupils; or, at best, a faithful attempt to teach them an answer from the catechism, something from the Bible and a little about the Church? And all the time these very instruments need only to be really appreciated and used, to be those which are needed to equip these soldiers to undertake their service to the Head of the Church, which is the establishing of the Kingdom "in all the world."

Surely the members of the Auxiliary see these possibilities as the delegates saw them last October. But if we do, then it is our responsibility to make these Sunday-school teachers see, and this Lent must be used for this purpose. If each member of the Auxiliary who reads this article will make a serious attempt, how much will be accomplished! If you can lead a class, get up one composed of the Sunday-school teachers of your parish. If you cannot lead, see if there is not some one who can, if only you gather the

class. If you cannot do more, can you not bring together the Sunday-school teachers and explain to them the importance of this undertaking?

And, first of all, will you not talk over with your rector the possibility of helping the Sunday-school teachers to realize what the mission of the Church is, and what they, because they are teachers in the Church, can do to train the youth of the Church for their place in this mission?

We hear much of preparedness, these days. What are we, members of the Woman's Auxiliary to the Board of Missions, doing to recruit and prepare for the unprecedented opportunities before the Church? The Lent of 1917 should see the teachers of hundreds of Sunday-schools in mission study classes, for Lent, 1917, can then witness a long step taken in making real the thing to which in last October we put our hand.

*Will the teachers in your parish Sunday-school be in a mission study class this Lent?*

## HOW ONE DIOCESE FORMULATES THE JUNIOR PLAN

THIS particular diocese is divided into five districts, with a vice-president for each district. To understand the difference between the old Junior ways and the new plan it was necessary to understand clearly what this new plan is, so the Junior executive board, with representation from the Woman's Auxiliary, met to discuss it, and, with advice and a vast amount of help from Dr. Bradner of the Board of Religious Education, the following method was decided upon:

First, the plan with all its possibilities is to be put before the Junior leaders so that they may give their help and co-operation. To get the proposals before these leaders each vice-pres-

ident is to call a meeting of all Junior leaders in her district, together with representation from the Woman's Auxiliary, and is then to explain the new plan and give to each leader a set of printed instructions, or, where there is no Junior branch in a parish, this will be given to the representative of the Woman's Auxiliary. The directions, to be followed exactly, are these:

### TO LEADERS

1. Go and see your rector, and ask him if you may talk over with him a new plan.
2. Carry with you a copy of leaflet W. A. 207, which explains the new Junior plan, and a copy of the letter sent out by the General Board of Religious Education.

3. Be sure and go over the Junior plan and the letter from the General Board of Religious Education with your rector; don't just leave them with him to read.

4. After going over the plan with your rector, ask him if he is willing to call a conference of the Sunday-school officers and teachers to this meeting. If so, a vice-president of the Junior board will be sent to explain the undertaking.

5. Get this conference within two weeks.

6. Do not let your rector put this conference at the end of the Sunday-school hour, when everyone's tired; ask for an hour and a half for it.

7. Then notify at once your Junior vice-president of hour, day and place of meeting.

This diocese has regraded its sections to correspond with the regular Sunday-school grades, so that instead of Section I being for children up to eight, it will be for children up to nine; Section II is changed from eight to sixteen and will now be from nine to fourteen, and Section III from fourteen up. So at once the first two steps have been taken, first in regrading so as to correspond with the Sunday-schools, and, second, in instructing the leaders how to put the plan before the rectors.

It is hoped that with the permission of the rectors there may be conferences in all Sunday-schools in the diocese, such conferences to be addressed by the vice-president in charge of the district in which the parishes are. The following questions will be discussed at these conferences:

## CONFERENCE

1. The district vice-president explains the need for missionary instruction for every child in the Church.

2. Under A. B. C. take up for discussion the subject of Missionary Teaching, Missionary Activity and Organization.

A. *Missionary Teaching* (1) What missionary instruction have you in your Sunday-school now? (2) Has the school a system? (3) Is there enough missionary instruction in the Sunday-school, or shall the Juniors teach missions on week-days?

B. *Missionary Activity* (1) Has the school any missionary activity beside the Sunday-

school Lenten offering? (2) As the Junior Department is the missionary organization for young people in the Church shall the Juniors be recognized as the agency for the Sunday-school activity in missions?

*Organization* (1) Divide the Juniors into three Departments (or Sections) to correspond with the Sunday-school departments. Primary or Section I, Junior or Section II, and Senior or Section III. (2) Have a leader for each group. (3) If the school is large, separate boys from girls. (4) Let the leaders closely co-operate with the Sunday-school teachers, that is, the Junior leader of each section is expected to work in close touch with the Sunday-school teachers of the grades which correspond to her section of the Junior Auxiliary. The main thing is that there shall be such close co-operation between teachers in the different departments and leaders in the different sections, that all will understand each side of the work and speak of it with intelligence. (5) Let the Sunday-school missionary activity be done on a week-day, all meeting as Juniors. (6) Let the activity be a result of the lessons in Sunday-school.

When the Sunday-school agrees to the plan, the Junior leader of each section is expected to work in close touch with the Sunday-school teachers of the grades which correspond to her section of the Junior Auxiliary. The main thing is that there shall be such close co-operation between teachers in the different departments and Junior leaders in the different sections that all will understand and talk with intelligence to the children about their part of the work, so that the Sunday-school teachers knowing about the activity can use it as illustration in the Sunday-school, and the Junior leader will be able to use the lessons taught in the Sunday-schools in the weekly meetings. If the Sunday-schools are very small the boys and girls might work in the same group, but if they are large enough there can be different groups in which the missionary activity shall be carried on on a week-day. All new branches shall be organized through the Sunday-school. There shall also be five committees, one in each district, which shall be composed of the superintendent or one teacher from each Sunday-school, the Junior district

vice-president being chairman of this committee. From each district committee one member shall be chosen who, with this Junior vice-president, shall go on the central council. This central council, therefore, will consist of these members: Five vice-presidents and five Sunday-school representatives from each district, the President of the Junior Auxiliary of the diocese and an appointed chairman for the council. This central council and the district committees will be able to keep in close touch with the Sunday-school and Junior work, and in this way further the work along mission study, activity and other lines.

The Junior plan will be found in the leaflet W. A. 207, and the Board of Religious Education has printed a letter of co-operation, which can be had on request from the Church Missions House.

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## THE DECEMBER CONFERENCE

*Conducted and Reported by  
Pennsylvania*

AS the December conference was near Christmas the attendance was small, and only officers and members of Albany, Connecticut, Long Island, New Jersey, New York, Pennsylvania, Rhode Island and South Dakota branches were present. Mrs. Markoe of Pennsylvania presided over the business session and the conference.

It was a memorable morning, because Miss Emery spoke of her resignation as Secretary of the Woman's Auxiliary which she had sent to the Board of Missions. After forty years of service she felt that recognition should be given to the younger women in the Church who have planned and developed new methods of study and organization. She will still have her office in the Church Missions House and continue to edit the Auxiliary

pages in *THE SPIRIT OF MISSIONS* and to help in many ways, especially in planning for the Pilgrimage of Prayer. A committee was appointed to frame a resolution of love and appreciation to present to Miss Emery at the next conference. Miss Grace Lindley has been appointed her successor by the Board of Missions until the next Triennial, in 1919.

Miss Myers spoke in behalf of St. Agnes' School, Kyoto, and the urgent need of new equipment for the high school, normal, primary and kindergarten departments. Miss Littell made a strong appeal for the Church General Hospital at Wuchang, which is in a deplorable condition. In addition to the amount in hand, only \$15,000, more will complete the building.

The subject of the conference was—"Our Juniors:—Communion of the Child with the Father." The Junior Plan, which was adopted at St. Louis, was discussed, and Miss Ely of Pennsylvania said that when it is clearly understood it is generally accepted enthusiastically. Miss Withers of Yonkers, New York, gave a most interesting account of the practical working out of this plan in the Sunday-school of her own parish. Miss Alice Lindley, President of the New York Juniors, outlined the Junior plan and emphasized the interest and co-operation of the General Board of Religious Education in developing it and bringing it into the Sunday-schools. Her suggestions, and Miss Wither's story from experience are to appear elsewhere in our pages, and will be most helpful to the Church at large.

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## THE JANUARY CONFERENCE BEGUN

THE January Conference, conducted by Miss Sturgis, of Massachusetts, was attended by officers and members of the Auxiliary from the dioceses of Central New York, Connecticut, Harrisburg, Long

Island, Massachusetts, Newark, New Jersey, New York, Pennsylvania and Porto Rico.

Letters have been prepared by Miss Lindley for the educational secretaries and the Junior Leaders, and together with Deaconess Goodwin she attended the conference of Foreign Mission Boards at Garden City, and later went to the provincial meeting in Little Rock, Arkansas.

The Committee on a Woman's Auxiliary Prayer reported that a number of such prayers have been sent in and are under consideration. The Committee on St. Agnes' School, Kyoto, reported that the officers in the different provinces have been approached, with the hope that someone might be appointed in each province to co-operate with the general committee in their work.

The Committee on Resolutions reported through Miss Delafield as follows:

The conference of diocesan officers received with surprise and regret Miss Emery's announcement that her resignation had been presented to and accepted by the Board of Missions.

The majority of the officers and members of the Woman's Auxiliary have never known any other general secretary, and the example always before them of perseverance, devotion to duty, loyalty to the Board and entire self-forgetfulness, has been a constant incentive to give of their best to the work best worth doing.

Miss Emery's willingness to receive suggestions and adopt new methods; even when advanced by women without a tittle of her experience or judgment, has been most remarkable, and shows her breadth of mind, as well as her ability. Therefore, be it

*Resolved:* That this conference wishes to express in the warmest terms its affection and admiration for Miss Emery, and that it will endeavor to show its appreciation of the great work she has done by doing that which will please her most, working ever more earnestly for the extension of the Kingdom of God.

Miss Emery took the opportunity to extend her sincerest thanks to those present, and to other many friends in the Auxiliary and elsewhere in the Church, for the affectionate messages

received from them by letter and personally. She repeated what she had already said in a letter sent out to the diocesan officers of the Auxiliary, that she is hoping to continue to give her help at the Church Missions House, to edit the Auxiliary pages of *THE SPIRIT OF MISSIONS*, forward the conduct of the Pilgrimage of Prayer, be ready to welcome missionary and Auxiliary visitors, make occasional visits as desired, and in every way possible, in accordance with the wishes of the President of the Board and of the General Secretary of the Auxiliary, to render any service within her power.

On motion of Mrs. Fanning of the Long Island Branch, a committee consisting of Mrs. Fanning, Mrs. Sawyer of Newark and Miss Buchan of Massachusetts was appointed to present to Miss Lindley the welcome of the Woman's Auxiliary.

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#### NOTE THIS

The Rev. K. Hayakawa of Japan Principal of St. Agnes' School, Kyoto, writes Bishop Tucker, December 6, 1916:

"The Reports of the Living Church about the General Convention give us joy. I hope we can begin our building in the next year. Everything is going up so, and estimate may be larger than that of the last spring. Our work in the school is going on smoothly,—seven girls increased. Boarders are thirty-five. All are well. All teachers are doing well. I wish you to get a college graduate for our school, or the promise to teach some years at least."

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#### THE FEBRUARY CONFERENCE

The February Conference is Thursday the 15th. Holy Communion at 10 o'clock; Business Meeting, 10:30 to 11; Conference, 11 to 12.

Subject: "The United Offering. In His Name and for His Sake."



# A LIST OF LEAFLETS

Leaflets noted herein may be had from the Literature Department, 281 Fourth Avenue. Order by department and number. Asterisks mark recent publications. For the quarterly leaflets of the Church Prayer League, address Holy Cross House, West Park, Ulster Co., N. Y.

## Devotional

- 50 Prayers for Missions.  
51 A Litany for Missions.  
52 Mid-Day Intercessions for Missions.  
54 Mid-Day Prayer Card.

## Alaska

- 800 The Borderland of the Pole.

## Brazil

- 1400 Our Farthest South.

## China

- 200 The Chung Hua Sheng Kung Hui, (Holy Catholic Church in China.)  
202 Investments in China.  
205 We Have It! (St. Mary's Hall.)  
210 \*For the Girls of China. (Report of St. Mary's Hall.)  
211 \*Our Plan for the Church General Hospital, Wuchang.  
212 \*Plan and Cost of Church General Hospital, Wuchang.  
247 Practical Ideals in Medical Missions, 5c.  
271 A Year at St. John's University, Shanghai.  
272 St. John's University, Shanghai.  
M. 6 At the Close of Day.  
M. 7 A Summer Day in a Chinese Dispensary.

## Cuba, Porto Rico and Haiti

- 500 In the Greater Antilles.

## Honolulu

- 1007 The Cross Roads of the Pacific.

## Indians

- 600 The First Americans.

## Japan

- 300 The Nippon Sei Ko Kwai. (Holy Catholic Church in Japan.)  
301 What Shall the Future Be? (St. Agnes' School, Kyoto.)  
302 Five Reasons for St. Paul's University, Tokyo.  
326 How to Win Japan and Where to Begin.  
327 "Help Wanted." (St. Margaret's School, Tokyo.)

## Liberia

- 100 Our Foothold in Africa.

## Negroes

- 700 The Church Among the Negroes.

## The Philippines

- 407 The Cross, The Flag and The Church.  
J.M. 1 From Head-Axe to Scalpel.

## United States

- M. 5 A Year in New Mexico.

## The Forward Movement

A complete set of Forward Movement leaflets will be sent on application.

## One Day's Income Fund

- 983 The One Day's Income Fund.  
986 \*Duty and Opportunity in 1916.

## Educational Department

- Information: 5c. each; 25, \$1.20; 50, \$2.25; 100, \$4.00.  
3055 Catalogue of Publications.  
3071 The Library of the Church Missions House.

## The Sunday-school

- 1 Ten Missionary Stories That Every Young Churchman Should Know. 10c.  
5 Two Experiments with the Lenten Offering.

## Miscellaneous

- M. 8 \*Message of the President of the Board of Missions.  
900 The Church's Mission at Home and Abroad. Bishop Lloyd.  
911 \*Statement to the Church from the Board of Missions.  
912 Four Definitions.  
913 Concerning "Specials."  
914 The Board of Missions and Special Gifts.  
941 How Can I Give to a Particular Object, and Yet Give to the Apportionment?  
944 Women in the Mission Field.  
946 How to Volunteer.  
956 The Why and How of the Missionary Budget.  
969 The Church and the World.  
970 Why Believe in Foreign Missions?  
978 At Home.  
979 Abroad.  
980 Everywhere.

## THE WOMAN'S AUXILIARY

- W.A. 3. \*A Pilgrimage of Prayer.  
W.A. 8. The Power of the Weak.  
W.A. 13. How Can I Help?  
W.A. 14. Why Should I Be a Member?  
W.A. 16. A Bit of History, 5c. each.  
W.A. 20. Hand Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.

## United Offering

- W.A. 100 \*Resolution and Prayer Card.  
W.A. 102. \*How Are We Giving Towards Our United Offering?

## The Junior Department

- W.A. 200. The Junior Collect.

- W.A. 201. What the Junior Department Is.  
W.A. 203. Membership Card, 1c. each.  
W.A. 205. Section II. How the J. D. Helps.  
W.A. 206. The Junior Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.  
W.A. 207. \*The Junior Plans.  
W.A. 252. Someone's Opportunity.

## The Little Helpers

- W.A. 300. The Origin of the L. H.  
W.A. 301. The L. H.: Directions.  
W.A. 302. L. H.'s Prayers.  
W.A. 303. Membership Cards, 1c. each.  
W.A. 304. Letter to Leaders for 1916-1917.  
W.A. 310. \*Message to the Little Helpers for 1916-1917.

# ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID  
THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-three missionary districts in the United States and possessions, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba and in the Canal Zone; in thirty-nine dioceses, including missions to the Indians and to the negroes; to pay the salaries of thirty-two bishops, and stipends to about 2,584 missionary workers, domestic and foreign; also two general missionaries to the Swedes and two missionaries among deaf mutes in the Middle West; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from October 1st, 1916, to January 1st, 1917.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to Jan. 1st, 1917	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to Jan. 1st, 1917
<b>PROVINCE I.</b>			<b>PROVINCE IV.</b>		
Connecticut .....	\$57,445	\$3,847.62	Alabama .....	\$8,604	\$361.17
Maine .....	4,692	231.34	Atlanta .....	5,614	176.16
Massachusetts .....	83,717	4,896.92	East Carolina .....	4,158	1,072.43
New Hampshire .....	6,411	731.01	Florida .....	4,948	34.40
Rhode Island .....	23,398	991.58	Georgia .....	4,607	93.46
Vermont .....	5,400	305.61	Kentucky .....	8,146	409.94
W. Massachusetts .....	15,285	965.47	Lexington .....	2,597	245.50
	\$196,348	\$11,969.55	Louisiana .....	8,494	792.86
			Mississippi .....	5,513	408.86
<b>PROVINCE II.</b>			North Carolina .....	7,192	300.39
Albany .....	\$28,115	\$1,358.43	South Carolina .....	9,195	939.15
Central New York .....	25,535	2,392.99	Tennessee .....	8,873	358.64
Long Island .....	63,474	1,914.57	Asheville .....	2,461	277.98
Newark .....	45,356	6,424.99	Southern Florida .....	2,400	57.80
New Jersey .....	32,589	1,689.46		\$82,802	\$5,528.74
New York .....	279,468	23,078.02			
W. New York .....	29,796	1,532.25			
Porto Rico .....	144	30.00			
	\$504,477	\$38,420.71	<b>PROVINCE V.</b>		
<b>PROVINCE III.</b>			Chicago .....	\$47,943	\$3,449.31
Bethlehem .....	\$21,642	\$837.45	Fond du Lac .....	3,873	475.45
Delaware .....	5,182	1,065.40	Indianapolis .....	4,765	107.75
Easton .....	3,097	70.03	Marquette .....	2,555	124.67
Erie .....	7,071	364.21	Michigan .....	17,898	1,990.15
Harrisburg .....	11,407	825.27	Michigan City .....	2,571	164.68
Maryland .....	34,454	2,825.71	Milwaukee .....	10,957	548.44
Pennsylvania .....	143,704	15,988.58	Ohio .....	24,617	1,248.50
Pittsburgh .....	26,119	1,778.70	Quincy .....	2,990	299.20
Southern Virginia .....	20,422	1,302.03	Southern Ohio .....	16,345	1,464.55
Virginia .....	15,618	2,922.44	Springfield .....	3,890	48.30
Washington .....	25,523	1,077.60	W. Michigan .....	6,845	547.88
W. Virginia .....	6,900	728.33		\$145,249	\$10,468.88
	\$321,139	\$29,785.75			

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to Jan. 1st, 1917	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to Jan. 1st, 1917
PROVINCE VI.			PROVINCE VIII.		
Colorado .....	\$9,560	\$40.40	California .....	\$13,113	\$138.43
Duluth .....	3,525	435.76	Los Angeles .....	15,416	238.11
Iowa .....	8,375	306.23	Olympia .....	5,434	227.95
Minnesota .....	16,450	1,025.59	Oregon .....	4,052	111.83
Montana .....	5,035	313.70	Sacramento .....	2,487	58.96
Nebraska .....	4,127	40.00	Alaska .....	926	121.20
North Dakota .....	2,166	34.44	Arizona .....	1,305	116.00
South Dakota .....	3,358	101.15	Eastern Oregon .....	692	10.00
Western Colorado .....	635	10.50	Honolulu .....	1,857	13.00
Western Nebraska .....	1,496	27.15	Idaho .....	2,226	103.45
Wyoming .....	2,425	78.00	Nevada .....	755	1.00
	\$57,152	\$2,412.92	San Joaquin .....	1,367	73.85
			Spokane .....	2,571	67.50
			Philippines .....	445	.....
			Utah .....	1,008	12.00
				\$53,654	\$1,293.28
PROVINCE VII.			Anking .....	.....	\$7.50
Arkansas .....	\$3,386	\$62.50	Brazil .....	\$223	.....
Dallas .....	3,521	216.24	Canal Zone .....	179	6.75
Kansas .....	4,596	194.10	Cuba .....	746	5.00
Missouri .....	14,168	1,436.50	Hankow .....	.....	.....
Texas .....	7,794	1,084.98	Kyoto .....	.....	.....
West Missouri .....	5,897	325.45	Liberia .....	374	117.50
West Texas .....	2,410	152.25	Mexico .....	374	.....
Eastern Oklahoma .....	1,277	44.35	Shanghai .....	.....	.....
New Mexico .....	1,122	134.60	Tokyo .....	.....	18.00
North Texas .....	791	5.10	European Ch.s. ....	1,490	350.00
Oklahoma .....	1,106	95.89		\$3,386	\$504.75
Salina .....	844	67.72	Miscellaneous .....	.....	934.32
	\$46,912	\$3,819.68	Total .....	\$1,411,119	\$105,138.58

## OFFERINGS TO PAY APPROPRIATIONS

SOURCE	1917 TO JANUARY 1,	1916 TO JANUARY 1,	INCREASE	DECREASE
1. From congregations .....	\$78,954.44	\$93,442.01	.....	\$14,487.57
2. From individuals .....	9,858.76	19,598.71	.....	9,739.95
3. From Sunday-schools .....	2,242.62	3,361.84	.....	1,119.22
4. From Woman's Auxiliary .....	14,082.76	16,167.11	.....	2,084.35
5. From interest .....	38,864.37	59,338.28	.....	20,473.91
6. Miscellaneous items .....	2,605.49	1,686.32	919.17	.....
Total .....	\$146,608.44	\$193,594.27	.....	*\$46,985.83
7. Woman's Auxiliary United Offering .....	24,000.00	24,000.00	.....	.....
Total .....	\$170,608.44	\$217,594.27	.....	*\$46,985.83

\*This comparison to January 1st, is for three months this year with four months last year. In September last year we received \$25,189.93. Of course, there is no September in this year's report. On the other hand, we have made earlier drafts on the United Offering this year, amounting to \$6,000. Allowing for these amounts would put the shortage at \$27,795.90. Last year in November we received \$23,593.50 accumulated income from the King Estate which will not come again, and also on the One Day's Income Plan this year to January 1st, we have received \$11,136.18 less than was received last year from it and from the Emergency Appeal. With this explanation it seems to us that there is no cause for anxiety at the present time.

## APPROPRIATIONS FOR THE YEAR

OCTOBER 1ST, 1916, TO OCTOBER 31ST, 1917

*Amount Needed for the Year*

To pay appropriations as made to date for the work at home and abroad ..		\$1,748,386.26
Total receipts to date applicable on appropriations .....	\$170,608.44	
Balance on hand October 1st, 1916 (of which Legacies, \$50,000) .....	81,508.91	252,117.35
Amount needed before October 31st, 1917 .....		\$1,496,268.91

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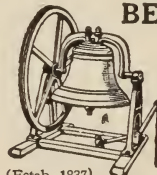
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